

HAND BOOK OF THE VEDANT.

Shri Shankaracharya Series.

A HAND BOOK
OF
THE VEDANT PHILOSOPHY AND RELIGION.

BY
R. V. KHEDKAR F.R.C.S. D.P.H. F.T.C.,

VEDANT BUCHHAN (KOLHAPUR HOLY PETHA.)
DIPLOMA SURGEON, KOLHAPUR STATE.
FELLOW OF THE SOCIETY OF TROPICAL MEDICINE, LONDON
MEMBER OF THE ROYAL SANITARY INSTITUTE, LONDON.

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H. H. SIR FEROSHAB POONJI K. C. S. I.
THE MAHARAJA OF DEWAS (SENIOR)

Dedicated to

H. H. SHRI TOOKOJIRAO POWAR SENIOR,

THE MAHARAJA OF DEWAS

in profound respect for the knowledge which the Maharaja has gained of the Vedant and in appreciation of the attempt of His Highness to the promotion of the Vedantic literature.

BY THE AUTHOR

Preface.

Having observed during my travels in Europe that the number of ladies and gentlemen anxious to know the truths of the Vedant was fast increasing and that most of them have been seeking for a standard text-book on the Vedant philosophy; further, most of my friends in Europe who had the advantage of my lectures and teachings of the Vedant having frequently requested me to publish my study and experiences of the Vedant in the form of a book, I therefore venture to publish this manual which, I believe, will be of a great help and direction to earnest students of the Vedant. Moreover most of the Vedantic literature being in the Sanskrit language, and not translated into the modern Indian languages the true *Indian Religion* is hardly known even to the Natives of India, but thanks to the late Professor Max Muller, the original founder of the Theosophical Society and Ramkrishna Mission considerable enquiry and interest has been aroused in the people of the East and the West through his lectures and books. But, at the present time the direction of the investigation in both Science and religion regarding ontology being deeper and deeper the elementary books are not satisfactory. Translations of the profound and exhaustive critics of Shri Shankarāchārya on all Vedantic works dressed in modern Scientific thoughts are badly needed. However, before under-

taking that heavy task I think, just to satisfy the minds of the innumerable enquirers on the principles of the Vedant, I should just put forth a compendium of the same. The principles of the Vedant philosophy and religion, being of universal nature, impartial and definite, can be followed out in any religion. It will surely unfold the mysterious problems and the secret motives of the practical portions of that religion. Thus, Vedant is not a dogma or creed of any particular religion or Society.

Its truth, knowledge and revelations are present in every individual Ego (Atman). It is only after a determined attempt to unfold them, through Jnan Yoga i. e. renunciation of attachment to objects and cultivation of self-knowledge, that a person can realize them.

This book is divided into two parts. The first part treats of the meanings of the terms and the Principles adopted in the Vedant; The second part consists of the practice of ethics of the Vedant. While dealing with these points the principles and practice, which are in vogue, of other religions are cursorily discussed and compared just to show that they are the outcome of and the intermediate step to return to the path prescribed by the Vedant.

We, the natives of India, owe a great deal to the Western people for their material resources, social progress and administrative capacity.

In return for the kindnesses shown to us in several ways on my own part I do this humble service to them by presenting the pure principles as known and understood by the ancient people with illustrations from the modern science, without any attempt on my part of introducing new theories.

If a person were to carefully study the history of the religious and the various faiths which appeared on the field of the world in the whole of the last *Manvantara* (the cycle of time) which could be traced and the ultimate success of the Vedant, he would be convinced that several theories had appeared and disappeared and intellectual people in the long run had to acknowledge the superiority of the Vedant.

Also, looking to the fixed principles of all the religions and to their having no attempt to embrace new theories it will be observed that ancient people had enough of theories and were quite sick of them. The habit of new theorisation is indeed dangerous as it upsets the mental peace and moral stability of several persons who had absolute faith in the former theories.

When it is the experience of the ancient people that no new theories can possibly reveal the Truth which can only be done by the Vedant it is, indeed, a waste of time and energy to attempt to revolve in the old whirlpool of disappointment.

Unfortunately a very wrong impression is abroad that the Vedanta is a dry philosophy and not a reli-

gion so most people have hitherto ignored it. We are ready to admit that it is their fault; but, the social, moral and political changes which have occurred in India during the last few centuries, the selfishness of some of the Mathas, religious societies and Vaidic Brahmins, and the heavy fetters of caste principles, have greatly to account for this misappreciation of the value of the Vedant. However, looking to the Natural Law that every change has its mission to be proved to be good in the long run so in the twentieth century people of various faiths and societies have begun to realize the truths of the Vedanta by comparison; and are sure that if its principles be introduced among and followed by them, they will raise the value of their own faiths. Now, this is indeed a happy turn. The philosophy and the religion of the Vedant are of a universal nature and most attractive if they are carefully studied. The oriental books have a peculiar method of exposition of the principles of the Vedant by the frequent illustrations of Ghata, Pata, and Rajju Sarpa which, though very useful in their own way, have been found to be irksome. So, if the Vedanta is to be made popular it should now be taught with the help of Western Science.

I offer my sincere and respectful thanks to Shri Shankarabhadra of Kolhapur for all the encouragement given to me in the compilation of this book. Regarding the printed matter of the several authors whose help I have frequently taken, I cannot express in sufficient words my gratitude to them here.

As my departure for travels round the world was suddenly arranged in this year I had to hasten the publication of this book, so several errors have been left in the proofs. Therefore I request the readers to forgive me for these and to digest thoroughly the principal points which have been discussed in this booklet to explain the tenets of the Vedant.

In conclusion, I hope that this little volume will prove of immense benefit and direction to several of the enthusiastic students of the Vedant.

R. V. KHEDKAR

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INDIAN METHOD

OF THE

INVESTIGATION OF TRUTH.



Philosophical truth in India is usually sought through the medium of the terms "I" and "Thou", *i. e.*, through the Ego and the Non-ego. Some philosophers first attempt to determine the nature of the Ego and then through this knowledge of the Ego they try to explain the outer phenomenal world which is apparently so different from it. Others study the real nature of the external objects in this universe and from this they derive knowledge of the consciousness of the "I". On the whole, although all philosophers attempt to know the ultimate reality of the one or the other, still the ways in which they do so are essentially different. The former proceed from the inner to the outer, the latter from the outer to the inner. We shall see now which of the two ways is preferable and what advantage the one has over the other.

"Ego" means "I." It is considered to be a subject by the majority of people. It is also said that it is not altogether independent of the physical world, and that it cannot be cognized without its help. The Non-ego or the physical world, which includes all the external objects in the universe, is considered as an object. It is also said to be

imperceptible except by the consciousness of the Ego. The Ego and the Non-ego, thus, are relative to each other. A knowledge of the Ego or of the Non-ego cannot be gained in the absence of the one or the other. In other words physical nature owes its existence to the Ego which again cannot be thought of without the aid of the former. Thus, one cannot exist without the other. Under the circumstances the question arises whether there is any possibility of making an inquiry into the nature of real truth through the Ego alone. Here the reader will be thrown into an apparent difficulty for a while; but it may be cleared away by a little reasoning. Let us enquire which is the first of the two.

If we assume that the consciousness of the Ego can be gained first, and then that through it comes the perception of the outer world we shall have to admit the independent existence of the outer physical world apart from its cognition by the Ego. It is true that this being proved the existence of the Ego will solely depend on that of the external objects. But for the following reason one cannot prove such independent existence of the outer world. The perception of all objects takes place at the very moment the "I" is illuminated. Before its illumination none had, has, or will have, the perception of the physical world.

So, it is impossible to prove the existence of the world before the illumination of the Ego. It is the experience of the yogis, who go into deep sleep and trance, that the very moment the consciousness of the "I" is lost, the

world is also lost with it and that the world begins to be perceived at the same time that the consciousness of the "I" arises. This being the common experience, it is absurd to maintain that the consciousness of the "I" is through the perception of the outer world. Thus we inevitably come to the conclusion that the manifestation of the world is always with the consciousness of the "I"

If they are thus interdependent the question arises whether the natures of the Ego and Non-ego are alike or different. The Non-ego cannot be said to be different in nature because it would then have independent existence which has been already said to be impossible. When Atman, being self-existent, positively makes the declaration "I am" which existence the Non-ego cannot assert in such an independent way and when the Non-ego is not different in nature from the Ego, it should be admitted that they are of one and the same nature.

Here the doubt will naturally arise, Why are they called by different names when their natures do not differ? According to the revelations given by Shri Jñāneshwar all the objects that we see in the world as stone, water, light &c. are different forms of one and the same *Sturti* or vibration of knowledge of Atman. Through ignorance men give them different names to avoid the confusion in everyday life. The Non-ego does not exist independently of the Ego but it is another aspect of it. On realisation one feels that the Non-ego, as it were, is merged with the Ego into the Ocean of Atman, the *Eternal source* of knowledge and reality. The Ego apparently appears to project the

Non-ego in various names and forms, and becomes what it perceives and when there arises the slightest differentiation in the shape of an Ego, it is further merged into the waves of delusion until it is, as it were, entangled in the creation of an infinitely variegated universe. Thus, through delusion, the Ego of a human being thinks itself to be other than the objects in the world. Again, it is the experience of yogis that in certain states of consciousness, such as Sushupti (Deep sleep) and Samadhi (deep trance) there is neither preception of the physical world nor the consciousness of "I" but there is knowledge of Eternal Existence.

So, it will be seen that the words subject and object are merely modes of expression of the Sfurti or vibration (knowledge) of Atman. But it is already shown that objects cannot be perceived independently of the consciousness of "I" and that Atman through "I" has an individual knowledge of its existence which the Non-ego has not. Hence, the "I" has been taken as the subject and the Non-ego as the object for the sake of convenience of language. Both have importance in their own way. It is not possible for a soul to express itself subjectively without a physical body and *vice versa*. In fact, there is neither a subject nor an object to a yogi illuminated with the true knowledge of Atman. As compared with the Non-ego, Ego has direct knowledge of his own existence. So for the investigation of the Truth it is better to go from within outwards, as is practised by most of the Indian philosophers, than from the world to the self.

GENERAL PRINCIPLES OF THE VEDANT.



The Vedas in the earliest times were transmitted orally from one person to another. All the secret meanings of the Mantras and self-experiences were revealed by personal explanations and spiritual influences. Later on they were written out by sages and these writings are now called " Shruti ". It is sometimes asked, If all these writings are the work of ordinary men how can they be called the revelation of God ? It may be replied that the Vedant does not accept the doctrine that there is a God, for to posit existence of God is to bring Him under limitations and so within the reach of the human reason. There is no evidence to show that God is visible to the physical eyes. The visions seen by certain persons were either through imagination or illusion. The Vedant boldly says that all the objects of creation are a part of the whole. The Ego (Atman) of a person is like a mere wave on the great ocean of knowledge, power and space. So long as the Atman is, through illusion, thus limited, the infinitude of knowledge, power and space will appear vast to it and it (the Jiva) will give the name of God to this Infinite knowledge, power and space. So the conception of God remains to a Vedantist only so long as his limitation is not given up.

महं ब्रह्मास्मि । [I am Brahma.]

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥

अहमादिश्च मय्येव भूतानामंत एवच ॥ भ. गी. १०. २०

[O Arjuna, I am the Atman dwelling in all creatures. I am their beginning, middle and end.]

Just as the laws of nature, of gravitation, of the circulation of blood, of the latent powers in heat and electricity morphology of plants &c. are considered as maxims to be followed by scientists, so the truths given out by the sages as the result of their long investigations, have been considered by the Hindus as the maxims to be followed in all search into the mystery of the world. These have been frequently verified by the various yogins, saints, incarnations and others. Nay, most of their truths have been echoed by the prophets and the apostles in other parts of the world also.

The philosophy of the Vedant is considered Non-dual, because it denies the existence of the two separate entities, God and Nature.

यत्र सर्वमिदमात्मेवामृतत्वेन कं पश्येत् ।

[When all this is turned into Atman, who is to be seen by whom ?] Even if it be granted that they so exist, then one should know the other or one can be known through the other or they should stand to each other as subject and object. This has not been proved through the various tests advocated in the Vedant Philosophy. Some have ventured to say they are blended into what we now see as nature. One cannot give any definite opinion on seeing a certain alloy unless he analyses it into its original elements which must be previously known. If they are not known one cannot definitely say that it is an alloy. So if the knowledge of God and Nature be not

definitely known one cannot say that this world is made up of those two things. The term "Omnipresence" [one of the attributes of God] as commonly understood, will be contradictory to the doctrine that the world is made up of two beings. If the theory of Omnipenetration be granted the question naturally arises which of the two is predominant. No answer to this question has yet been found. Another theory also in vogue is this :—"God created this world." If God be taken as a Limited Person entirely different from the qualities of the World, the question arises, "How can any thing produce something which is unlike itself?" Surely a mango tree cannot produce apples. So this theory also falls to the ground.

The Vedant by its various tests proves that there is no such thing as Nature in reality. What is seen is simply a phenomenon of illusion. असंशोदि अयं पुरुषः । इ. अ. 4-3-15-[This Being has no attachment] मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम् । [Know Nature to be illusion and the ruler of this Maya is Lord Himself] नास्तौ विद्यते भावो नामावो विद्यते सतः । [This unreal hath no existence the real never ceaseth to be] घटादृष्टा घटाद्विन्नः सर्वथा न भटो यथा । देहदृष्टा तथा नाहमित्यवधारयेत् ॥ [योगवासिष्ठ] - One should know that the beholder of the jar is always separate from the jar and not the jar himself. So "I" the beholder of a body, is not the body-- The world is represented in three states of consciousness. So every object, which is seen has three conditions e. g. a lump of ice in the solid state [Tamoguna] appears transparent, hard, square or cubical &c. In the subtle state [Rajo-guna]

it is transformed into water and steam which have no shape but are dissolvent, thermogenic, disinfectant &c. In the further state when evaporated it remains in the knowledge of persons as a substance having all the above qualities. Similarly a human Ego lives in the three states of consciousness. In the waking state [Jagritavastha] he deals with all physical objects with their corresponding limitations. In the dream state [Swapnavastha] he perceives the dream objects with a wider field and less limitation &c. In the deep sleep [Shushupti] he loses all objects and has the consciousness of being himself alone. Here he loses duality. The human Ego finds the reality of the phenomenon in the respective states of consciousness and he also doubts the existence of the objects when he compares his waking thoughts with those of his dream ; but he never doubts about his own existence in any state of consciousness. The consciousness of the " I " [Jiva] is not an object to oneself in the Vedant. Objects are real in a state of consciousness
 पेतदात्म्यमिदं सर्वं तत्सत्यम् [छा-६-८-७] All that which in relation to Atman is real.

रूपं रूपं प्रतिरूपो यभूव ॥ अति. [He became the same by thinking over an illusive picture.]

A person usually thinks over phenomena in succession *i. e.* When he sees Oxford street in London he does not think of the other parts of London. They are not lost to him but they remain latent in his memory. When he thinks of Bombay, Oxford street disappears from his immediate consciousness and will remain latent in his mind. If

the same rule be applied to the whole it seems \ . 12
also should have one thought at a time. The Being with
such a thought is called Brahman. The Bhagawad Gita also
declares that the existence of this world has occupied a
part of the knowledge of the whole—

“ विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् । Gita 11. 42

[With a little portion of mine I have pervaded this
whole world.]

ममैवांशो जीवलेके जीवभूतः सनातनः ॥

[A part of mine which is Eternal has become the
Soul of this world.]

This is made clearer by the following illustration—
When a person is thinking, in a waking state, of Oxford
street or, in a dream, of Princess street Edinburgh the
phenomena of those streets occupy only a part of his mind.
The persons seen in those mental pictures although they
have occupied a certain part of the mind of the thinker and
in reality are themselves, the thinker ; still they are not
cognizant of their own origin and of the whole knowledge
which the original thinker has. The knowledge of the
body, within which the mind of the thinker is situated, lies
beyond their scope also. If this illustration be applied to
us it will be seen that although we are in reality one with
that which is behind the veil of the world still as vision or
dream objects we cannot guess our origin &c. But we are
sure of our existence in any state of consciousness Starting
from this reality if a person goes further back, opening the
gates of the illusion with the keys of the Vedant, he will

surely find that he is the thinker or the dreamer of the world, the Brahman.

अपाणि पादो जयनो ग्रहीता
पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति चेद्यं न च तस्यास्ति वेत्ता
तमाहुस्त्रयं पुरुषं महान्तम् ॥

श्वेतः ३-१९

[He is called the First and the Great Purusha. Though without hands and feet He moves and receives. Though without eyes He sees. Though without ears He hears. He knows everything, but He is conceivable to none.]

If He discards the thought of a world for a while He will surely realize His previous State as a person does when he comes out of a dream and realizes that he is so and so lying in bed. Thus the Vedant Philosophy teaches that Real Knowledge is beyond the State of God—

अयेद्योऽप्यपरोक्षोऽतः स्वप्नकाशो भवत्ययम् ।
सत्यं ज्ञानमनन्तं चेत्यस्तीह ब्रह्मलक्षणम् ॥ पंचदशी.

[Though inconceivable still He is self-existent and hence self-enlightened. As Shruti says " This Brahman is the Truth, Knowledge and without an end. "

The word " Individual " expresses the idea of indivisibility and unity. So the unqualified substance of the Ego which calls Himself a certain individual is the same in all. In fact all Egoi are just like waves on an ocean moved by the varying currents of wind (Illusion.)

The Ego is called Atman when pure; the collection of Atmas is called Paramatman or Brahma. आत्मा पुरुषः.

ईश्वरः । (Atman is the Being and the God.) The connecting part between the two Atmas is called Sutrātman. The Ego when affected by illusion is called Jiva:—

मायायां प्रतिबिम्बं चैतन्यं ईश्वरः ।

अविद्यायां प्रतिबिम्बं चैतन्यं जीवः ।

वेदांतपरिभाषा.

(The Active Principle reflected in Māyā is called Ishwara or God. The Active Principle reflected in ignorance is called Jiva or Soul.) The false experiences of the world are considered as the qualities of the Jiva. The gross are called Manas (Mind). The subtle, Buddhi (Reason) and the pure, Vijnān (the reality of the world.)

It should be particularly noted here that Mind, Reason &c are not separate things but are qualities of the Self (Jiva.)

III. THE CHIEF PRINCIPLES OF THE VEDANT.

—————:o:—————

(a) The Vedas and the Darshanas.

The Vedas are four in number. They are called "Shruti" the final authority of the Aryâs. They were the revelations to the Rishis in Samâdhi of Brahman or Atman [which is universal] Thus, their principles are impersonal, ever-present, and ever-lasting, and they can be realized by any person who can go into the samâdhi state. The Absolute Truth of these revelations were further supported and testified by the Vedant Sutras of the sage Vyâs and the Bhagawad Gita of Shri Krishna. So these three constitute the standard works of the Vedanta.

Each Veda has three divisions—*संहिता* collection of hymns (Suktas) used at sacrifices and offerings. *ब्राह्मणानि* (Brâhmanâs)—precepts for sacrifice, praise, stories and traditions; They treat of the relation between the Suktas and ceremonies. They explain the sacrifices with the help of legends and stories. *उपनिषद्* (Upanishad)—philosophical treatises embodying Brahma Vidya. The six Darshanas or Great Systems of philosophy are based on them. There are more than 135 Upanishads of which 12 are called Major and the rest, Minor.

The following are the Major Upanishads—Aitereya Kaushtiki, Taîtiriya, Katha, Shvetashvatara, Brihadaran-yaka, Isha, Kena, Chândogya, Mândukya, Mundaka and Prashna. Of these Mândukya, Katha, Mundaka, Ken and Prashna, and Maitri of the minor are highly philosophical. They represent the Vedas as shown below—

• Krishna Yajurveda—has Taittiriya, Katha and Shvetashvatara.

Shukla Yajurveda—has Brihadaranyaka and Isha.

Samaveda—has Ken (Talvakara) and Chhândogya.

Atharvaveda—has Mândukya, Mundaka and Prashna.

Muktikopanishad has the list of 108 Upanishads.

Thus, it will be noticed that संहिता or the books of hymns do not alone form the Veda. Many persons on reading the hymns do not find the exposition of the Vedant philosophy in them and are greatly surprised.

The Vedas are summed up in the Gayatri Mantra. The Gayatri in the Pranava ॐ and Pranava or Udgitha are the expressions of Brahman.

Rigved Samhita—It is a collection of mantras which are mostly prayers to and invocation of the Devas. It treats also of the existence of One Absolute Brahman and of the laudatory verses (Richas) to be recited aloud at the time of the sacrifice by a Hota or a priest.

Yajurveda Samhita—It consists of the invocations and prayers offered in sacrifices in the preparation of the materials, the altar, the bricks, the stakes &c.

So it is the knowledge of the sacrifices required for ऋच्यु [conductor].

Sāmaveda Samhita—It gives the knowledge of songs. Its hymns are chanted by उद्गाता—Udgata at the time of sacrifices.

Atharva Veda Samhita—It treats of the knowledge of Brahman which bestows Moksha.

Brahmanas—They contain the rules for the employment of mantras at various sacrifices. They are eight in number according to Vajasaneyinvas below:—

Itihāsa [story] “ Bhṛigu, the son of Varuna approached his father ” and so on [Tait 3-1]. **Prāna** [cosmogony]:—they treat of primary and secondary creations [Sarga and Pratisarga] यतो वा इमानि भूतानि जायन्ते ॥ ३-१ “ That from which all these creatures are born.”

Vidyā or **Upāsana**—contemplations upon world, luminaries, knowledge, progeny, soul &c. [Tait 1-3]

Upanishad—Instruction in secret Wisdom. Esoteric Samhita. 1-11-4.

Shloka [Verses]—for quotations.

Sutra [aphorism] such as ब्रह्मविदोमोति परम् ।
“ The knower of Brahman approaches the Supreme.”

Anuvyākhyān (short gloss) —In this the words of a Sutra are succinctly explained. सत्यं ज्ञानमनन्तं ब्रह्म “ Reality, Knowledge and Eternity is Brahman.”

Vyākhyān—It is the clear and exhaustive exposition of the point of anuvyākhyān.

The six Angas and Darshanas of the Vedas are as follows :—

Six Angās—as described in (Mundak T. 145.)

1. **Shikshā** (method of study)—it treats of phonetics.
2. **Kalpā** (method of ritual)—to this belong the *Shrauta Sūtras*, explanatory of the ritual of

sacrifices in three fires. *Shulva* Sutras, geometrical measurements for laying out the sacrificial area.

Grihya Sutras, relating to domestic life.

Dharma Sutras, treating of customs and laws.

The Six Darshanas—They form in their entirety one great scheme of philosophic truth. They are arranged in pairs न्याय Nyāya, वैशेषिक Vaisheshika and सांख्य Sāṅkhya; योग Yoga, मीमांसा Mīmāṃsā and वेदान्त Vedānta.

The objects of all is the same—Salvation of men from bondage and consequent union with the Supreme.

Nyāya—It is the system of logic founded by Goutama. He lays down 16 पदार्थाः (Padarthas) topics into which he divides knowledge. After discussing them he defines syllogism, reasoning, conclusion, argument and then deals with fallacies and sophisms. A man is said to attain liberation when he has freed himself from false knowledge.

The *Vaisheshika* is the system of particulars founded by Rishi Kanāda. He laid down 6 padarthas or categories. Creation of the universe is said to be due to the conjunction of atoms and the ceasing of it to their disjunction.

The *Sāṅkhya* is the system of Number. It was founded by Kapila. It is often called Anishwari, but it is not so, as Kapila repeatedly appeals to Shruti for final authority. He did not give much importance to Ontology but preferred to investigate more of evolution. He had *Purusha* on the subjective side of existence and *Prakriti* on the objective. *Prakriti* was said to have produced

23 substances, and triple nature (Gunas) of matter. When these are in equilibrium there is no activity and no evolution but when they lose equilibrium Universe begins.

Buddhi, Manas and ten Indriyas are said to be Adhyatma, Adhidaivata and Adbibhuta formed out of the evolution.

Bondage, liberation and pains are said to be of triple nature.

Yoga is the system of Union—It was founded by Patanjali. It is also called Seshwar Sāṅkhya. It advocates ईश्वरप्रणिधानम् "Self-surrender to the Lord Who is said to be beyond action, pain, and time. तस्य वाचकः प्रणवः "His name is AUM."

It treats of the control of mind and reason, and the path of reaching Samādhi, the deep state of trance.

In this state the Purusha is separated from the influences of Prakriti and attains Kaivalya (Bliss). It also describes what powers (Vibhuti and Siddhis) a person can attain during the course of Yoga; but, it also advises that they are the obstacles in the way of Samādhi, hence indescribable.

Purva Mimamsa—It was founded by Jaimini. It deals with the Karmakāṇḍa-sacrifices, offerings and ceremonies of the Veda.

They also contain a discussion of five Pramanas. Uttara Mimamsa or Vedānta. Its sutras are the Brahma sutras given by Vyasa.

It has three great schools:—Adwaita, Vishishtādvaita, and Dvaita.

• *Dvait*—It was greatly supported by Mādhava. It teaches that Vishnu is the supreme Deity, and that Prakriti and Jiva are subordinate and dependent on him. He enters Jada-prakriti as Purusha, animates universal soul and brings forth the evolution as described by Sankhya. Each Jiva is immaterial and attains fourfold Moksh according to its deserts.

Vishishtadvaita—It was supported by Rāmānuja. In this Brahman is considered the highest Reality the One, having attributes inseparable from Himself. Souls are considered a part Brahman. Their union with Him is said to be effected by worship and devotion.

Advaita—It was greatly supported by Śaṅkara and Jñāneshwar.

Brahman is said to be Nirguna, without attributes, and real; all else is unreal. Jivātmā and Paramātmā are the same. The idea of difference arises from Avidyā or Māyā. When Atmā transcends Nescience It knows its own nature and becomes Brahman. As a shadow cannot exist without a substance so Māyā cannot exist alone without Atman. But, cause and effect are one and the same (कार्यकारणाभेदः). For, Brahman being non-real. He becomes Himself अहम् "I" the subject and इदम् "World" the object in a mental conception.

Aparā-Vidyā is said to be the knowledge of the phenomenal and Parā-Vidyā the knowledge of the Noumenon: An individual Atmā being enveloped in Avidyā, the Upādhi आवरण (Veil of ignorance) is drawn to them for the विक्षेप reflection of the knowledge. Each Ego (Jiva) is

bound by Sthula, Sukshma and Kārana Sharira (bodies) and three states of Consciousness belonging to these. When a person is not ready for self-knowledge he should practise Yoga; otherwise, he cannot realize his nature of Brahman.

Shri Jnaneshwar advocated that Brahman has Sfurti (Vibration or Impulse) in His own Nature which further develops into (Kalpanā and Ichhā) Fancy or Desire for creation. When Brahman is bound up with a strong desire (Sfurana) He is called *Brahma* i., e., the seeds of the phenomenal and the noumenal creations are then in Him. When the universe is formed then *Brahma* is called *Brahmā*. When *Brahmā* imagines to be divided Himself into many this force of conception is called Prakriti or Shakti. When an individual Atman is formed it has the conception of some name and form for itself. Through this Avidyā (conception of ignorance) every person transforms all the thoughts of *Brahmā* which surround him into a perception of some names and forms. Shri Jnaneshwar says that a person feels himself weak and pitiable through this Avidyā only; while Shankarachārya calls the conception of *Brahmā* by the term Māyā. It is said to have a delusive power over all creatures. Both of them agree to the Non—dual or Advait nature of Brahman and that the Universe has no existence in reality.

If a person were to keep the Advait Truth before him, he would be benefited by the six Darshanās as follows:—

In Nyāya and Vaisheshikha a man learns to use his intellectual powers rightly and to detect fallacies.

In Sāṅkhya he learns the course of Evolution.

- In Yoga he learns to advance in his spiritual growth.

In Mīmāṃsā he is trained to secure the help of the invisible world (Devas) to the visible one.

In Vedant he comes to know that he is a part of Brahman. Through Atma-jñān he realizes that he has been Brahman, and that the world is merely a conception.

(B) LOGICAL PROOFS FOR THE VEDANT.

The following are the methods for the investigations of the truth of the Vedant.

1 प्रत्यक्षप्रमाण—(intuitional by direct knowledge)
—After a thorough knowledge of the Shrutis—तत्त्वमसि
“ Thou art that ” सर्वं खल्विदं ब्रह्म “ All this Universe
is verily Brahman ” सच्चिदानन्दब्रह्म Brahman is Existence,
Knowledge and Bliss—Through Jñān-Yoga and renunciation a person realizes that the three Selfs—the individual, cosmic and the Highest—are one and the same. The space in a jar, hall and sky are found to be one on removing from over notions the limitations of the jar and the hall.

2 The process of ratiocination, reducing particulars to some general and deducing particulars from the general is seen in the Vedant phrase “ यथा पिण्डे तथा ब्रह्माण्डे What is in the noumenal is also in the phenomenal, or in other words “ The Lord has set the world in the mind of men, that man may find it out.”

Shankara expresses the same in Dakshinmurti stotra,
 “ यिभ्यं दर्पणदृश्यमानमगतीतुल्यं निजान्तर्गतम् । The universe
 is in one's own Self as an image of a town is in a mirror.

3 The syllogism of Identification is shown
 in जहदजहद्वक्षणा वा भागव्यागलक्षणा—It is an indication
 in which, when two things of the same nature, but
 with different names and forms, are concerned, there
 is an abandonment of the conflicting parts and the
 retention of the substrate which is the same. The
 unification of the same remaining substance is the Identi-
 fication. For example, Brahman is said to be blissful. Every
 person also hopes for happiness as his Vijñan inspires
 in him that there is such a state of Bliss in Atman.
 He looks for it in the material world first, but on not
 receiving it completely there, he seeks for it in mind,
 reason and Vijñan until he has the identity of
 himself in Brahman. Thus, the happiness on earth
 is a little identical with the Bliss of Atman.

4 बाधसामानाधिकरण्यम्—In this with the elimination
 of contrary adjuncts all strangeness between smallness and
 greatness disappears and the substrate alone remains as
 identical. A person though feels himself small and weak
 through Upâdhi, still on being freed of the limitations of
 mind, reason and Vijñan he becomes as great as Brahman.

5 अन्यव्यतिरेक—It is the joint method of concomi-
 tance and non-concomitance, or, the inductive method of
 conjoint agreement and difference or the method of posi-
 tive and negative instances. The world is said to be real
 so far its existence is considered Mayavi or illusional;

but it is said to be unreal when compared with the Reality of Brahman.

6 अध्यारोपापवाद—Imputation and Rescission. It consists of holding for true for some time that which is phenomenal and when the time arrives for propounding the noumenal, the true Brahman, it is rescinded.

अजगद्रूपे ब्रह्मणि जगद्रूपारोपवत् ।

यस्तु नि वयस्कारोपोऽध्यारोपः ॥

The imputation of the existence of the world in Brahman when it is not so. For example—in the practice of devotion we take an image or name of a Deity for concentration. The Deity is as real as God for some time; but when the devotee gets Atma-jnan, the Deity disappears.

7 प्रतिविम्बवाद—The metaphor of reflexion. The Truth, Knowledge and Eternity of Brahman are reflected by the mirror of the Satwic Illusion of the Mâyâ (which is the material cause of the phenomenal world.) Into Satchidanand Brahma' (Brahma' with existence, Intelligence and Happiness). Again the Brahma is reflected by Avidyâ into an individual Bhutâtmanâ or Jivâtmanâ. Again, the Jivâtmanâ is reflected by a physical mirror into a being with a physical body.

8 अन्वयानुवृत्ति—It is the process of exclusion of not—that (phenomenon) मयात आदेशो नेति नेति This negatives the cosmic plurality fictitiously superimposed on Brahman, leaving It untouched.

9 दिवर्तवाद—The doctrine of Inanifestation. It shows that the fundamental substance remains unchanged though

it seems to wear a different aspect, which is unreal in itself under the influence of some medium. The famous illustration of a Vedantin is the snake and the rope. In this Vivarta (illusory emanation) there is always something on which it works. Here the rope is the substratum on which snake is super-imposed by us through darkness; yet, the rope does not become the snake.

Analogously, it is only our subjective Nescience (Avidyā) which makes us see the phenomenal universe which is super-imposed on Brahman. But all along the Brahman and the Universe are one. The Universe has no reality of its own.

10 शंखाचंद्रम्याय—The maxim of "the bough and the moon." In Shankar's *Rhāshya* of the Chhandogya Upanishad it is observed that when one wishes to show to some one the thin crescent of the new moon on the second day, he first shows the branch of the tree which is in front of the moon; then he points to another higher object, then still another, such as the top of a hill, which may be nearer to the moon.

In the same manner a competent teacher guides his pupil, and by one method or other indicates Brahman to him.

(C) BRAHMAN.

No words can express the state of Brahman as words even are the expressions of Māyā (Illusion). Besides, its existence being Adwait—one without a Second—we cannot ask anybody else to know His whereabouts. As we are sure of one's own existence and the continuation of life

after death can be traced by Mesmerism, Clairvoyance and Samādhi; and as Mâyā is known (in Samādhi) as a phantasm in relation with the substratum Brahman so by inference it can be said that the existence of all creation is simply the extension of the existence of Brahman in them or, in other words it should be said that all the creation has its existence in Brahman.

It is expressed (in reference to language) to the terms सत्यं ज्ञानमनन्तं ब्रह्म (Truth, Knowledge and Eternity) by Shruti. The truth and Knowledge of the world are in its comparison merely relative and not the Absolute. यथा तोम्यैरेल मृत्पिण्डेन सर्वं मृन्मयं विशतं स्यात् पात्रारम्भणं विकारो नामधेयं नृत्तिकेत्येव सत्यम् ॥ छा-६-१-४

Just as, my dear, by a single pot of clay all that is made of clay becomes known,—all modification being only a name based upon words; the truth being that all is clay.

Similarly, Brahman is only the Truth Substratum; all else is but a name and form in illusion.

यस्मात् परं नापरमस्ति किञ्चिद् ।
यस्माद्वाणीयो न ज्यायोऽस्ति किञ्चित् ॥
बृक्ष इव स्तम्भो विवि तिष्ठत्येकः ।
तेनेदं पूर्णं पुरुषेण सर्वम् ॥ ३.९ ॥ अवे.

To Whom nothing is superior, (everything) is inferior, than Whom there is nothing subtler nothing vaster, (Who) firm like a tree, dwells alone in the Heaven (of, light) by that Purusha all this (universe) is pervaded.

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः २-२४. गी.

He is perpetual, (everlasting) all-pervading, stable firm and eternal. "Real" means what is beyond all

liability to prove false, or has absence of Badha It of three kinds—

1 Pratibhāshika or pertaining to illusion

2 Vyavahārika or pertaining to practical or ordinary life

3 Paramārthika or absolutely true The Reality (सत्य) of Brahman is Paramārthika as its correlative are ज्ञानम् (knowledge) and अनन्तम् (eternity) The truths of the illusory and ordinary life are neither eternal nor full of absolute knowledge Therefore, Shvetāśwatar Upanishat says—' निष्कल निष्क्रिय शान्त निरवयव निरञ्जनम् । असृतस्य पर सेतु । दग्धैधनमिवात्मनम् ॥ ६१९. (I surrender to Him) without parts, without action, serene, without fault without sin, the best bridge [for the attainment] of immortality [blazing] like fuel consuming fire

He is said to be without action : & His action is only Paramārthika and not like that of ours who are bound by delusion and do not seriously know what they are truly doing [whether they are continuing the progress of the spirituality of the previous births or degenerating now] See the explanation of Akarm in the list of Karmas Brahman is said to be beyond speech, Unborn in the following Shruti—

अशब्दमस्पर्शमरूपमव्यय तथा रसनित्यमगन्धयश्च यत् । अनाद्य नन्त महत पर ध्रुव नियाज्य तन्मृत्युमुक्तात्ममुच्यते ॥ काठ, ३ ६

Which is soundless, touchless formless, undecaying so tasteless, eternal and scentless, beginningless, endless beyond the Mahat and constant, knowing that, man escapes from the mouth of death

When he is said to be touchless a question is often asked "How far is the world from Him?" The world is a mental creation and Brahma is engaged [only mentally] in the progress of its cycle. So it cannot be distant from His mind and certainly not in relation with His touch senses. When I think of Bombay I cannot touch it with my finger,

Next question would arise "Has He got a physical body?" All the physical bodies are, in fact, His own self. If it be granted that He has no body it can be easily accepted that He is touchless. Also, when the world is not a separate object from Him, there is no necessity of even touching it. When the world springs from Him, it cannot be said to be in His touch. A person does not touch his own hand with the same hand.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न विभेति कुतश्चेति ।

Knowing the bliss of *Brahman* from which all words return without reaching it, together with the mind, [one] is not afraid of anything.

असंभवस्तु सतः अनुपपत्तेः प्र. सु. २-३-१

From failure of birth, *Brahman* has no origin.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ छा. ६-२

In the beginning, my dear, this was pure Being [Existence], one, without a second.

स चा एव महानज आत्मा । वृ. ४-४-२

That one, the *Atman* here, is great and unborn.

(D) *MAYA*.

It means an illusion. It begins as a thinking principle in Brahman which is almost its nature. But the imagination grows to such an extent that it becomes a chimerical force upon itself. Then Brahman is called *Brahmā* and the force, a *Shakti*.

The chief Principles of Brahman are—Truth Knowledge and Eternal existence. They are of equal strength or they have an equilibrium in the state of Brahman. But, when the equilibrium is disturbed by स्वभाव [Nature] of these, the Eternal Existence plays prominent factor and it sets the two—Truth and knowledge—working and influencing over each other. For example, when a person is in deep sleep or samādhi his existence is only marked but the superimposed knowledge [of the world] and fancy for it (*Shakti*) are then latent in him. Thus, the existence (life) plays an important factor during the phenomenon of the world. When a person has a fancy for an object (say, grapes), he first thinks of it ; but, soon he is overtaken by a desire for it and with some excuse or other (to quench thirst or appetite or fancy) he goes at the table to get them. Here, his knowledge (of grapes) and power (fancy) were equal at first, but in the next step, fancy got more influence over the other and made him [the existent being] to walk for it. Thus, the thinking principle [*Swabhāv*] turns into a *Prakṛti* [५ towards कृति action] an act for fancy ; and, when the person

enjoys the taste of grapes, he is then under the influence of *Mâyâ* e. g. when the Prakriti [Shakti] gets stronger it is turned into Maya of Sat, Raj and Tama qualities.

Howevr, it must be noted that the knowledge, Truth and Existence of Brahman are Eternal as compared to the knowledge, reality and existence of the phenomenal Brahmá or Ishwara [God] who is not permanent. In other words, though *Mâyâ* exists in Brahman as *Swabhâv* and *Sfurti* and is *Anadi* [without a beginning] still it is *Sánt* [with an end.] For, the Brahman can dissolve the world as a person can check his fancy.

Again, it should be observed that only a part (*भाग*) of Brahman has a desire of thinking of an Universe as only a part of an ocean has waves—the whole ocean never has one wave over it. Also, looking to our mind, we think of one object at a time though we have the knowledge of several objects. They remain latent in mind when a part of it is engaged in some thought. If the whole mind were to be engaged in one thought it could not think or remember of other ideas. But, it is not so.

Therefore, if a part of Brahman is turned into Brahmá and deluded by *Mâyâ* it cannot be said that the whole of Brahman is affected by *Mâyâ*. In other words, as a part of a wave (at the side) can become an ocean so an individual *Atman* can leave Brahmá on the strength of the True knowledge which is behind his phenomenal knowledge and can go back into Brahman. This

is the true Moksha [liberation] and not that of being liberated from the turmoils of births and deaths and in being an Ishwara (God).

In this point only, Vedant differs from all the Dualistic religions.

Now, when a peculiar question is asked " How Brahman is deluded by His own Mâyâ ? " it will be clear that the whole of Brahman is never influenced by desire, fancy, Prakriti or Maya. The whole of *Brahman* has a *Swabhava* [nature] of thinking—when a part of It is in the act of thinking the force of the whole of *swabhava* acts on it in the form of *Shakti* [force]. When *Brahmā*, divided Himself into *Atmas* the whole force of His *Prakriti* acts on an *Atman* in the form of a *Mâyâ* [delusion] This will be more clear in the following illustration a person can talk boldly with a few of his friends *e.g.* he is not affected by the force of their knowledge. But when he has to deliver a lecture before the assembly of friends he is overtaken by the conjoint force of all and he gets nervous in his first speech but soon recognizing that they take interest in his lecture he gets composed and talks fluently.

Therefore, the whole mystery is in this fact that when a part is formed for an act, it feels itself small and weak ; consequently it is overtaken by the remaining conjoint force which is in front of it. Of-course, the sense of a part or parts of Brahman or *Brahmā* are purely imaginary (not actual) for the use of our language.

It is very important to remember the following two

important points while discussing or solving the questions of Māyāvāda.

I The Brahman is Advaita [non-dual] and the phenomenal universe is only His mental conception. If he imagines that He is a Cat or a Tiger, His original principles (सत्यं ज्ञानं अनन्तम्) are not lost in any way as a person thinking of London cannot himself be turned into London.

Also, as He does not transform another (as there is nobody else besides Him) into a tiger with His magic wand so He cannot be brought into any legal crime. At some occasions a person says to himself "What a fool am I" but thereby he is not changed so. For, he again says "How clever am I?" So the "I" which imagines of such opposite qualities is beyond those qualities.

II Māyā works with its three qualities and three states of consciousness while dealing with each Ego (Jiva). Brahma is bound by Prakriti; and Brahman is beyond both Prakriti and Māyā.

Several students of philosophy or critics do not remember these facts and waste their breath in incoherent arguments. For example—an author (Dualist) brings forward the following two verses from the Gītā and says that it contradicts itself.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ गी. ५-१४.

The Lord (of Souls) does not create agency (*i. e.* does not of Himself urge any one to action "do this")

nor objects of desire, nor does He make him suffer the fruit of his act. But it is the nature (Prakriti) that acts.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ गी. १८-६१

The Lord [Atman], dwells in the hearts of all beings, O Arjuna, causes all beings to revolve by Māyā as if mounted on a machine. The former verse refers to Brahman and distinctly shows that that "Swabhāva", which makes Him to think of the Universe, when Brahman is divided Himself into Atman, and Jiva is formed, makes Jiva [Ego] to act and suffer. To make this clearer let us take another illustration—think of the Indian Ocean with the ships rolling over it. The water which forms the bottom of the ocean is perfectly still. It acts as a support to the above volume of water and ships but is never affected by the breeze.

However, it does some work. But, the surface water is affected by breeze and transformed into waves which make the ships roll over. Similarly the waves of Jivas formed by Māyā over the surface of Brahman (ब्रह्म) [divided into Atmas] and Infinite volume of Brahman, act and suffer. But, Brahman acts, only as a support and does not engage Himself into Samsara as an ego does. Akarma does not mean "inaction", but it means "Not that action" but the other action of support. Thus, Brahman is ever निष्कलं, निष्क्रियं, शांतम् without parts, without (that) action, and serene.

In the latter verse it is definitely stated that "The part of Ishwara which is in the heart revolves persons (Jivas) as if himself remaining a witness [as a potter]. Thus, it is plain that it refers to Atman and not Brahman.

Therefore, it will be seen that a person has to be very minute in his judgment while thinking or criticising over the Vedant philosophy.

Again, the same mistakes are done while dealing with the four states of consciousness of the Brahmi or Ishwara.

The following illustration is worth remembering before we discuss the further questions:—

It is well known that the gases in the proportion of H_2O stand for water in the chemical world. When water is formed from them their gaseous state is turned into a fluid one. When water is cooled down, it is turned into solid ice. When water is boiled it is turned into steam. Thus, the same substance has different names and forms in each state of consciousness. Now, while discussing about water we should not mix up the qualities of snow with it; nor, we should raise such a question 'Why is water generally so hot?' It will show that we do not understand what we speak. Similar ignorance is seen when a person asks questions as "How God can be so ignorant as to forget Himself?" If God has created sin why should he punish people who commit sins?"

In answering the first question we must enquire first whether the whole of Brahma or His part Atman

is ignorant. Of-course, Brahmā being beyond the three states of consciousness and omniscient can never be ignorant. While Atman has the unit of omniscience in it so cannot be ignorant also. As ignorance is the characteristic of tamoguna so Ego, when affected by it, forgets its heritage from Atman but realizes it when it goes into the Sat State [Samādhi or Deep Sleep]. So, the forgetfulness is only temporary and especially possible when a part thinks itself weak and separate from others of the same nature. This is well observed in the following experiment when a rat or a sparrow is painted white—It thinks of some peculiarity in itself. Its peculiar looks create suspicion in other fellow-creatures who in turn try to excommunicate or kill it.

Therefore, the cause of ignorance and troubles is the limitation of the self to Rajas or Tamas qualities. Such limitation is attained by an Ego through the false hope of securing happiness in the phenomenal world, and by the firm attachment of himself to the delusive objects in the world. It is a common experience that a person keeps a key in his own pocket and being engaged with other thoughts forgets of it and tries to search it out in all the nooks and corners of the room on putting his hand into the pocket; at last, he comes to know of his mistake. In short, the whole of Brahmā can not be affected by the gross delusive aspect of the Māyā.

Regarding the second question of SIN—We must know first what it is. On close observation it will be

found that it means limitation of a person to gross ideas, consequent forgetfulness of his own virtues and tendency to be drawn to vices. For example—an alcoholic drink, when taken moderately, does no harm. But, a person is tempted to take more of it. After he has done so, he gets intoxicated, forgets his own nature, picks up quarrels and fights, and has to be locked up as a criminal. In this case, it will be known that there is no sin in the drink of a small quantity of alcohol. But a person ought not to be drawn even to such a temptation. He has already got such admonitions in all religious Scriptures.

The next question usually asked is “Why has God created at all gross temptation?” The following two Shrutis will answer it well.

स्वभावमेवे कथयो यदिति । कालं तथाऽन्ये परिगृह्यमानाः ॥ देव-
स्यैव महिम्ना तु लोके । येनेदं भ्राम्यते ब्रह्मचक्रम् ॥ ६. ॥ श्वे.

Some philosophers call Nature [the cause of the world]; in the same manner others, bewildered, call Time [the cause]; but this is the Glory of God by which the wheel of Brahmā revolves in space.

भोगार्थं सृष्टिरित्यन्ये क्रोडार्थमिति वापरे । देवस्यैव स्वभावोऽ-
यमात्मकामस्य का स्पृहा ॥ १९ ॥ मांड.

Some declare that the world is an act of fruition [for enjoyment] and others say that it is for diversion ; but, it is the Very Nature of God and how could He Who is at the point of the highest desire [beyond all desires], have any desire ?

Thus, the creation of the Universe is the very Nature of God. Perhaps, by comparison of the know-

ledge exhibited in the three states of consciousness of Mâyâ with the Reality and Knowledge of *Brahmâ*. His Glory may be known.

The three Gunas of Maya (Sat, Raj and Tam) are alike to an effulgent Atman. The play of colours in the rays of light do not delude the Sun. But a Jiva is deluded by them on closer observations. If he were to be non-attached to any object and think that it is a mental conception he will never be deluded by it. If a male actor while continually playing the part of a damsel at a theatre ultimately acquires all the habits of a female it is his own fault. He should have been always conscious that he is an actor and has to play the part of an actress just to show his skill and please the public. Similarly a person should not forget his own nature when Shruti repeatedly warns him that " तत्त्वमसि " you are that (Brahman). Therefore, God is not at the fault of creating the gross nature of Mâyâ.

Even it be granted that Jiva has a minute proportion of true knowledge to resist with the whole of Mâyâ and it is the fault of Brahmâ to be so divided, but it being His own nature it cannot be said to be the fault. (A seed when grown up into a tree produces variously coloured leaves, flowers, anthers, pollen etc ; it is not its fault). Also, when Brahman is non-dual (without another) and gets Himself deluded in His minutest division in a mental conception. He does not do any wrong to a second person. Therefore, He cannot be held to be a Criminal.

Unreality of the World—Several persons are afraid of studying the Vedant with the belief that thereby they lose their hold on the world which is so real to them. Now, what is real should always be permanent steady, instructive and blissful. Looking into the world it does not fulfil the above conditions. In the deep sleep and samadhi it is lost; so it cannot be said to be permanent. Also, when a person has not the same ideas and limitations in the dream state which he has in the waking state *i. e.* he can go to Bombay mentally without the means of a railway train or a steamer; he can talk with birds and animals; and he can do marvels in a dream—so the consciousness of the world cannot be said to be steady.

As regards its instructiveness it will be noticed to be very disappointing in the following facts—

Undoubtedly it is full of knowledge: but, an average person cannot have a continued progress in its attainment in every life. In one life he tries hard to be a scientist, but being bound by certain associations and temptations of the domestic pursuits his karmās, perhaps, direct him to have a birth in another life, at such a place that he cannot continue the work of his previous life. He has again to learn the alphabets, try for some other profession and leave it half done at the time of death. The theories and ideas of the branches of all the sciences in the world are changing every year; nay, their researches and investigations become active at one moment and dormant at the other according to the fancies of people either to one or other mode of

luxury. For example, at one time people were extremely busy in the investigation of the powers of Steam ; but now they are busy with Electricity ; in future, they may leave it and be after something else. Thus, even a person were to make up his mind to have a continued progress in a particular business in each life he will be again disappointed to see the new modes and fancies. We have not yet heard that a certain person has gained a complete mastery over one science through his continued attempt in it in a certain series of lives. The *Diversity* being the Theme of the world a person is always disappointed in the research of its knowledge. The more he tries to dive into its mystery the more entangled he sees himself into its infinite cobwebs.

Again, does the world give happiness in any other way ? A person gets extremely fond of either a relation or a friend but he has either to leave him or to lose him soon. At the burial ground only he realizes that he came alone in this world, with a mission to try for liberation from the illusion of the world, to convince other people of the same and to return alone with the success in it to a more or less extent.

Thus, a person though is afraid of the teachings of *Tyaga* [renunciation] of the Vedant, still reluctantly he sees every moment the death of the parts of his own body and relations, the frustrations of his ambitions and hopes, and his separation from the articles and objects which were so dear to him. If such is the fleeting and disappointing nature of the world a question would

So "What is that reality which a person is so sure in this world? If "seeing is believing" be the only evidence for it, it is a misconception. In certain diseases a person sees two things and in Locomotor Ataxia a person believes that he walks on an earth so soft as wool.

A lunatic often wears a paper over his head and calls it a crown. A clairvoyant sees beings which are unseen to others. A person under trance sees the future event passing by which are often proved to be true. Many persons do tell that they had prophetic dreams which are proved to be true in course of time. If such be the evidence of sight what should be then the standard of the reality of the world?

As the limitation for the objects in the gross state is more, than what is in other states so a person can see the same things over and over again after deep sleep. Therefore, the phenomena of the waking state appear to be real to him. But, if a person were to try to recollect the facts of a particular dream he will see the same objects by habit. Therefore, the continuation of the perception of objects is a habit and not a reality. If a person were to decide that what a person sees in a normal state of an average life is only true, it would indeed be a mistake.

If progress is the aspiration of all why should people not try to know the future events through the practice of Yoga and correct their mistakes, if any? In short, the reality of the world which an average man believes in, is an ignorance formed into a habit and continued by here-

dity. A truth seekers should realize this and try to over such wrong conception. Bhagwad Gita rightly :

या निद्रा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां
भूतानि सा निद्रा पश्यतो मुनेः ॥ २-६९.

* What is the night [ignorance] of all beings, the in the self-controlled Yogin is awake [knows the Supreme Reality]. Where all beings are awake [dream of reality That is the night [Avidya, in the eye] of the Sage who sees [knows the Supreme Reality].

There are various synonyms for the term " *Māyā* ". The following explanations of their meanings will make the views treated of in this Chapter more intelligible.

Sfarti—It is the name given to the Nature (*Swabha* of *Brahman* in having a fancy for the imagination of God (*Secr*) and an Universe (*Seen*) This is the special name used by *Jñaneshwar* in his *Amritanubhav*. The original Eternal Impulse (*निर्विशेष रसूर्ति*) is also like a *स्वभाव* (*Nature*) of that (existence, true knowledge &c which are only expressed by silence. Our individual existence and habit of thinking in a states of consciousness are indisputable and selfconvincing so the aggregate *अत्मन्* or *परमात्मन्* has the same *स्वभाव* and existence. This Impulse grows into *सविशेष रसूर्ति* (*Absolute Being with the thought of an Abstract creation*). Further it grows into a purpose of attaining such a state of Being and the imaginary world for one's own Bliss and the happiness of Humanity in the world. It further fo

ows into love for its own self and for the objects of the world. This love is the basis of all the general rhythmical actions of Nature. Of course these stages of the impulse are only for illustration and not to be marked out as taking place in order of time. They are supposed to be instantaneous.

तैसै हृदय कां द्रष्टा ॥ या दोन्ही दशा वाजटा ॥
पाहतां ययाधिया काष्टा ॥ स्फुर्तिमात्र जो ॥ ७-४४

अद्वैतानुभव.

Having investigated His state He is found *urtimaitra* (alone with an Impulse of a thought).
the states of a seer and seen are both false.

अज्ञोऽपि सन्नव्यययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संवत्सरात्ममायया ॥ गीता ४-६

though unborn, the imperishable Atman, and also the Lord of all beings yet resorting to My own Nature I am born [exist] through my own *Māyā* [Illusive thought]

Gita 4-6

कल्पयत्यात्मनाऽऽत्मानमात्मा देवःस्वमायया मां ह

12 The Atman, Deva, imagines Himself by Himself through the power of His *Māyā*. Mandukya.

Prakriti—When *sfurti* gets stronger, it results into an action—Seer [I], seen [world] and object [Glory or Bliss]. As it has the three *Gunas*—*Sat*, *Raj* and *Tam*—in equal proportion and in equilibrium, so it forms, as if, the programme of the worldly dream.

चिदानन्दमयब्रह्मप्रतिबिम्ब समान्वतो ।

तमोरजः सत्त्वगुणा प्रकृतिर्द्विविधा च सा ॥

पंचदशी १-१५

That Prakriti which has the reflection of Brah with all Its knowledge and bliss; and also has three qualities—Sat Raj and Tama—in equal proportion, is of two kinds.

प्रकृत्या परमेश्वर्या । रामताप.

By the Prakriti belonging to the Supreme Be'

प्रणयत्यात्मप्रकृतिरिति । रामोत्तरताप. ३

Prakriti arises from Pranava (the first A. U. M. or the expression of the world in the states of consciousness).

कार्यकारणकर्तृहे हेतुःप्रकृतिरुच्यते गी. १३-१४

Prakriti is said to be the cause of the of cause] and effect.

सांख्यिकी स्वाभाविकी सहजा अकृता च या ।

प्रकृतिःसेति विज्ञेया स्वभावं न जहाति या ॥ मां. ४-९

That Prakriti should be known as that which is complete in Herself, which is natural [her very condition], which is inborn (always with Atman), which is not artificial, or that which does not leave its own nature (does not cease to exist)

The Prakriti is said to be divided into Parā and Aparā. The former constitutes a Jiva and is of the nature of Sat. It leads him to Moksha when he is degenerated by the Aparā.

The Aparā forms the outer world and the internal upadhis (Mind and Reason) to bind a person to the gross world and to make him think that he is separate from Brahmā.

It is a reactionary force in the form of tendency or inclination of a person in doing certain actions according to the merits of the actions done before. It deals with the means and the results of good and bad actions.

भूमिरापोऽनलो वायुः खं मनोबुद्धिरेव च ।

अहंकार इतीयं मे भिन्नाप्रकृतिरष्टधा ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ गी. ७-४-५

Earth, water, fire, air ether mind (Manas), reason (Budhi) and egoism (Ahankār)—these are the eight fold divisions of My Prakṛati (Nature). This is the Aparā (Inferior). Know other Prakṛati the Parā (Superior), the life-element, O mighty-armed, by which the universe is upheld. Gita. 7-4 5.

It has three Gunas (qualities) सत्त्वं रजस्तम इति गुणाः प्रकृतिसंनधाः । गी १४-५

Satwa, Rajas and Tamas are born of Prakṛiti.

सत्त्वं निर्मलत्वात्प्रकाशम्—Satwa from its stainlessness is luminous. It arises bliss and knowledge. So it stands for Harmony and Purity.

रजो रागात्मकम्—Rajas is of the nature of passion.

It causes love and temptation. It is Fancy. तमस्त्वज्ञानजम्—Tamas to be born of unwisdom. It causes attachment, indolence, and carelessness. It is grossness.

MAYA—When the desire of Brahmá gets stronger for the details of the Universe He divides Himself (imaginarily) into Many

स रसांचके । यदुस्यां प्रजायेयेति । ७७।

He reflected that He might cause Himself to be turned into many. Chhand.

After the division the part of the Prakriti which shields Atman is called Avidyā or Nescience, and the remaining portion of Prakriti which forms the Cosmos is called Māyā. A Jiva believes itself then to be very weak and thus gets itself overcome by the delusion of the Cosmic Māyā.

माया—means मा not या that Brahman.

मायां तु प्रकृतिं विद्यात् । श्वे. ४-१०

Māyā should be known as Prakriti.

मायामेतां शक्तिं विद्यात् इ. ३-१

This Māyā should be known as Shakti the Force.

मायाच्चाविद्याच्च स्वयमेव भवति । नृ. ९

Māyā becomes Avidyā by itself.

मायया मोहितं जगत् । गी.

The world is deluded by Maya.

यदिदं किञ्चित्प्राप्तिं किमपि स्फुटम् दृश्यते ।

The world which is perceptible is not so real even to an atom. Yogasasahja.

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया । गी. १८-६

(The Lord) whirling all beings by Māyā, as if, mounted on a machine (potter's wheel)

यथा स्वप्ने द्रव्याभासं स्पन्दते मायया मनः । मांडुक्य. ३-२९.

As in dream the mind acts, as if dual in character, through the power of Māyā. Mandukya. 3-29.

अनादिमायया सुतो यदाजोवः प्रमुच्यते । मां.

When the Jiva is awakened from the sleep of that delusion which has no beginning. Mandukya.

तस्मिन्नान्यो मायया संनिरुद्धः । श्वे. ४-९. In that, the other (Jiva) is confined by Māyā. Shvet.

स्ततो हि मायया जन्म युज्यते न तु तत्त्वतः । मां. ३-२७

That which is, may appear to pass into birth through illusion and not at the rise of Tatva-Jñan.

It has two powers:—

आवरण शक्ति—Power of envelopement. By which she shields the knowledge either Atma-Jñan or Ādibhoutika (material) of a Jiva. This is will seen in deep sleep, childhood (rebirth of a previous soul), Coma and fainting.

विशेषशक्ति—The power of projection. Thereby she reflects the knowledge of a living person in the form of memory in front of the mental or physical senses, when brain is fully developed. In childhood the memory of the previous knowledge is not reflected: but, when the brain is fully developed the soul exhibits its personal tendencies to either virtues or vices, perhaps, in contradistinction to those of the parents *i. e.* a lunatic child is born to intelligent parents or an intelligent child is born to idiotic parents.

Māyā is also called by the following names ;—

अनिर्वचनीया—Indescribable

फर्मानुमेया—inferable to karmas

उपाधि—Limitation. Disguise Extraordinary

सदसद्विलक्षणा—Perception of its being and non being

व्यवहारिका—Creation of names and forms

परमार्थिका—Absolutely real when she lies latent in
Brahman

अव्यक्ता—Unmanifest

चिदाभास—Reflection

इंद्रजालता—Magical

तुच्छा—Absurdity

AVIDYĀ—It is a part of Māyā, Nescience, which obscures the knowledge of a divided Atman and Jiva

अन्धन्तम प्रविशन्ति येऽविद्यामुपासते । इश ९

They who worship Avidyā alone fall into blind
darkness Isha 9

Agnihotridi kriyas are called Avidyā by Achārya

तदनिमानं कारयति या साऽविद्या

That is Avidyā which causes that Egoism

VIDYĀ—Para Prakṛti being Sat in nature tries to dispel the veil of Ignorance (Avidyā) and forms Parā and Aparā Vidyā. Achārya says—पराच परमात्म विद्या । अपराच धर्माधर्मसाधनतत्फलविषया Para is the knowledge of the Paramatman, and Aparā is that which

goals with the means and the results of good and bad actions. So, it is the knowledge of Nature.

योऽभिमानो ययाऽभिनिवर्त्ततेसा विद्या .

Vidyā is that by which that egoism is discarded.

विद्यया विन्दतेऽमृतम् । के. १२

By knowledge he attains immortality.

क्षरं त्वविद्या, ह्यमृतं तु विद्या । श्वे. ५-१

Avidyā is destruction and Vidyā is immortality.

विद्यया तपसा चिन्तया चोपलभ्यते ब्रह्म ।

मै. ४-४

Brahm is obtained by knowledge, penance and meditation.

Matrī. 4-4

SHAKTI—It is the force of Māyā which makes persons to do good or bad actions. For example, the very sight of a mango will make a person to desire for it at heart.

शक्तिस्त्यैश्वरी काचित्सर्ववस्तुनियामिका ।

आनन्दमयमास्म्य गूढा सर्वेषु वस्तुषु ॥ पञ्चदशी. ३-३८

Shakti originating from Ishwara sets all objects in an order (for the temptation of souls). Having commenced from the Bliss lies concealed in all objects.

मायामेतां शक्तिं विद्यात् । नृ

Māyā should be known as a Force.

शक्तिसेना कल्पता । रामता.

Thoughts are the army of that Force.

ABHASA—It means Phantasm. Through indistinct perception or knowledge of a thing a person superimposes some imaginary likeness upon it which deludes him further. This superimposition is nothing but an ill-used memory.

The illustrations of snake and rope, silver and mother of pearl, human figure and a stump of a tree are well known. Darkness or ignorance is at the root of the production of such phantasm.

कञ्चुकदिकाभासमलातपद्मितं यथा
ग्रहणग्राहकाभासं विज्ञानं स्पन्दितं तथा ॥ मं. ४-४७

As motion makes a fire-brand appear straight, crooked i.e., so motion makes thought appear as perceiver, perceived and the like.

Thus, Tamas Maya is the cause of the diversity.

INDRA JALA—It is a magical trick. In this the artist tries to diverge the attention of an audience to some vivid objects, takes advantage of its inattention to a particular place and plays tricks with people. While in Hypnotism or Mesmerism a person exercises the influence of his Sat or Rajas power over the Tamas nature of a medium and makes him to see a phenomenon.

इन्द्रजालमिव मायामयम् । मै. ४-२

Magical trick is an also illusive Maya.

BRAHMA, OR, ISHWARA.

* When the Sfurti of Brahman gets stronger the conceptions of the creator and the Universe appear together. These two thoughts are always coexistent and simultaneous in appearance.

Brahman is not changed in any way by these ideas. The Universe is said to be the illumination of His knowledge.

तमेव भान्तमनुभति सर्वं तस्यभासा सर्वमिदं विभाति ॥

२-२-९ मुंड.

All shine after him who shines All this is illumined by his radiance.

यः पृथिव्यां तिष्ठन् यः पृथिव्याऽन्तरो यं पृथिवी न घेद यस्य पृथिवी शरीरं यः पृथिवीं तरो यनयत्येव त आत्माऽन्तर्याम्यमृतः ।

वृ. ३-७-३

He who dwells in the earth and is different from the earth, whom the earth does not know whose body the earth is and who rules the earth within, he is Thy *Atma* within, the Immortal. He is said to be the *Subject* or *Cause* of all creation but without an object as all the creation is a mental conception only.

तदभिध्यानदेव तु तद्विष्णुदात्मः

म. सू. २-६-१३

He (Brahman) is the Cause of every thing assuming the form of *Alaksh*, etc.

अनेन जीयेनाऽऽत्मनाऽनुप्रविश्य नामरूपे व्याकरवाणीति । छ ६. ३.२

By means of *Jivatma*, entering into them (Fire, etc) (the Being) shall appear under different names and forms.

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते
सरूपाः । तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र वैवापि नन्ति
मुंड २-१-१

This is true ; as from the flaming fire issue forth, by thousands, sparks of the same form, so from the immortal proceed, my dear, diverse *Jīnas* and they find their way back into it.

Akshara or (*Brahm*) is the name given to a state of *Brahman* in which the ideas of the Subject (Seer) and the object (Seen) are in a seed. Though *Brahman* is beyond this state without mind, body etc., still through *Prakriti* and *Māyā* *Brahm* forms, mind, prana &c. of beings.

दिव्यो ह्यमूर्तः पुरुषः सत्त्वाद्याभ्यन्तरो ह्यजः । अप्राणो ह्यमना ई-
न्द्रो ह्यक्षरात्परः ॥ मु. २-२

He is bright, formless, all pervading, existing without and within, unborn, without prana, without mind, pure and beyond the *Avyakrita*, (*Brahm*) which is beyond all.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च । खं वायुर्ज्योतिराप-
थिवी विश्वस्य धारिणी ॥ २.३ मु.

From Him are born the prāna, the mind all the sensory organs, the akash, the wind the fire, water and earth which supports all. The actions of *Brahmā* are called *Akarma* as He is never stained by them.

सूर्यो यथा सर्वं लोकस्य चक्षुर्न लिप्यते चाभुर्देवाद्यदेवे । एक-
स्तथा सर्वं भूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ काठ २. २-११

As the Sun, the eye of all the world, is not tainted with the stains in external objects seen by eyes so the

one internal *Atman* of all beings is not tainted with the world's grief, being external to it.

Though *Brahmā* is One without a Second, still, on the mental creation of the Universe He exists as a *Phenomenal Being* and self—resplendent. He knows everything (as a dreamer knows and remembers the objects which were seen in his dream) but He cannot be known in reality (as a dream object cannot know the real dreamer who is lying in bed).

अपाणिपादो जघनो ग्रहीता । पश्यत्यक्षुः, स शृणोत्यकर्णः
सचेत्ति चेद्यम् न च तस्यास्ति चेत्ता । तमाहुरम्यं पुरुषं पुराणम् ॥
श्वे. ३-१९

He is called the First and the *Great Purusha*; Though without hands and feet He moves and receives; Though without eyes He sees; Though without ears He hears. He knows everything, but, He is known to none.

अवेद्योऽप्यपरोक्षोऽतः स्वप्रकाशो भवत्ययम् । पंचदशी

Though unknowable still He is not invisible. Hence, He becomes self—resplendent.

There are several records in *Purānas* and scriptures about the fact of the appearance of God to several devotees.

Of-course, the existence of *Brahmā* being a phenomenal One He could show his phantastie figure to the phantam objects, or, in other words a *Satva Guna* could show its appearance to a *Tamo—Guna* as both the *gunas* have separate existences in the general phenomenon.

It is also mentioned in the *Taittiriya Unpanishad* that the *Brahmā* has all the bliss which can be realized by a devotee.

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति । सैषा भार्गवी चारुणी विद्या ॥ ३-६

He knew that bliss was *Brahmā*. For, from bliss all these beings are produced ; by bliss do these beings live. They go to bliss and become one with it. This is the knowledge learnt by *Bhrigu* from *Varuna*.

But, the appearance of the Bliss and the figure of God are but for the exhibition of the Truth. Without such temptations and diversity people would never think of God.

स्रष्टोऽविष्कलित्वाद्यैः सृष्टिर्वा चोदिताऽन्यथा ।

उपायः सोऽवतारस्य नास्ति भेदः कथंचन ॥ मां. १. १५.

The Universe, in the forms of earth, iron, sparks of fire etc, which has been manifested in various ways is for the means to the realization of the Absolute ; there is no differentiation (diversity) in any way.

Therefore, according to the *Shrutis*—"ब्रह्मेवेदं सर्वं"
"All this (world) is *Brahmā*" "ब्रह्मेवेशमप्रमासीत्" *Brahmā* alone was in the beginning of the world "न तु तद्वितीयमस्ती" Also, that has not the second—though *Brahmā* is engaged in the thought of the world still He is alone in Reality.

JIVA, OR, SOUL (EGO).

It is a part of *Brahmā* bound by *Avidyā* or Nescience which is the purest part (Sat Sat) of *Prakriti*. It is a common experience that, at the time of success or failure in works a person often calls himself "How wise or unwise I was in doing this?" In these expressions it is evident that the Ego which judges whether the *Rajas* or *Tamas* qualities of the self are good or bad is beyond those qualities. But as it deals with the objects more and more it begins to be attached to them. It is then, as if, wrapped up by their influences which form *Koshas* (Sheaths) for its confinement and forgetting its original nature.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबलन्ति महाबाहो देहे देहिनमव्ययम् ॥ गी. ४-५

Sattwa, *Raja*, *Tama*—these qualities, O Mighty armed, born of *Prakriti*, bind fast in the body the dweller in the body, the indestructible.

When an Ego is bound by all the qualities of *Sat* (*Sat-Raj* and *Sat-Tama*) it is called *Prājña* and the cosmic *Brahma* (in relation to it) is called *Ishwara*.

अविद्यावशमस्त्वन्यस्तद्वैचित्र्यादनेकधा । सा कारण शरीरं
स्यात् प्राज्ञस्तत्राऽभिमानवान् ॥ १. १७.

मायाविम्वो वशी कृत्य तां स्यात्सर्वेश ईश्वरः १. १-१६. पंचदशी.

The other [*Jiva*] submitting to *Avidya* becomes many according to her diversity. She is the *Kāraṇa Sharir*, that which is bound by its egoism is [called]

Prajna. The *Atman* which is reflected in *Máyá*, having controlled her becomes the *Omniscient God*.

The five elements (*Akasha* or ether, air, light, water and earth), the five *Karmendriyas* (Physical senses—tongue, hands, feet, arms and genitals), The five *Jnanendriyas* (Mental senses—hearing, touch, sight, taste and smell) and the five *Pránás* (Vital airs—*Prána* in the beings, *Apán* in the alimentary tract. *Samán* in the digestive fluid. *Udán* in the Spinal fluid and *Vyán* in the circulating blood) were created from *Prakriti* for the enjoyment of *Jivas*. (*Panchadasi* I 18-21)

When an Ego is bound (limited) by the *Linga Sharira* composed of the five Mental and physical senses, the five *Pránás*, mind and reason It is then called *Tajasa*. The cosmic *Sutratmá* having the same limitations which is then in relation to it is called *Hiranyagarbha*.

ब्रह्मस्तत्राभिमानेन तैजसत्वं प्रपद्यते । हिरण्यगर्भतानीशस्तयो व्य-
ष्टिसमष्टिता ॥ I १४ पंचदशी.

The *Prajna* with the egoism of *Lingasharira* attains to *Tajasa*; and *Isha* to *Hiranyagarbha*; of these *Prājña* is *Vyashiti* or Microcosm and *Ishwara* the Macrocosm or *Samashiti*.

When *Tajasa* is attached to the physical objects produced by the five elements it is then called *Vishva*.

The Cosmic *Atma* similar in nature to it is then called *Vaishvānara*

हिरण्यगर्भः स्थूलेऽस्मिन् देहे वैश्वानरो भवेत् । तैजसा विभक्ता
याता देवतिर्यङ् नरादयः ॥ १-२८ पंच.

The Hiranyagarbha becomes Vaishvānara in this physical body. The Taijāsas becoming Vishva are (differentiated into) Devas, birds men etc.

Thus a *Jiva* is imprisoned in the five Koshas (sheaths) and bound by the imaginary world as expressed in following Verse.

अन्नं प्राणो मनो बुद्धिरानन्दश्चेति पचते । कोशास्तैरावृतः स्वात्मा
विस्तृत्या संवृतिं व्रजेत् १. १-३३. पंच.

There are five Koshas—Annamaya (physical body), Prāṇamaya (Vital breath), Manomaya (mind) Vijñānamaya (intelligence). The self enveloped by these, forgetting itself, goes to Samsāra.

The following verses explain the functions and positions of mind, reason etc.

देहादभ्यन्तरः प्राणः प्राणादभ्यन्तरं मनः ।

ततः कर्ता ततोमोका गुहा सेयं परम्परा ॥

१ २ पंच

Prāṇa is within the body Mind is within Prāṇ. Internal to it is the Subject (actor) and internal to it is the enjoyer (witness or Atman)

तैस्तत्कारणं सर्वैर्गुणैर्भेदेन तद्विधा ।

मनो विमर्शकं स्याद्बुद्धिः स्यान्निश्चयात्मिका ॥

१-२० पंच.

Antahkaran results from all those (five elements) It is of two kinds from its functions. Mind is changeful (from doubts) and Buddhi is determinative.

मनो दशेन्द्रियाभ्यक्षं हृत्पद्ममोलके स्थितम् । १ ३३

Mind presides over ten indriyas. It is posited at the Heart Lotus.

Thus, the three qualities of Prakriti are at the root of all the changes which follow in both the Ego and the Non-ego. Bhagwad Gita says—

सत्त्वं सुखे संजयति रजः कर्मणि भारत ! ज्ञानमावृत्य तु तमः
प्रमादे संजयत्युत ॥ १४-९ गी.

ऊर्ध्वं गच्छंति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः । अधो गच्छन्ति तामसाः ॥ १४-१८

Sattva attaches to happiness, Rajas to action, O Bharate, while Tamas, concealing the Knowledge [Truth], attaches, on the contrary, to heedlessness. Those who follow Sattwa go upwards; the Rajasic remain in the middle; and the Tamasic, following the vilest qualities, go downwards.

Therefore, to get Moksha or liberation a Jiva should get rid of these qualities and attachments which result thereof.

गुणानेतानतीत्य त्रिन्द्विद्देहसमुद्भवान् ! जन्ममृत्युजरादु खैर्वि-
मुक्तोऽमृतमश्नुते ॥ १४-२०

Having crossed over these three qualities which are the sources of the body, the embodied Jiva is freed from birth, death, decay and pain, and attains immortality.

When a liberated Soul, remains in the world for लोक-संग्रह the good of humanity he shows the following Virtues.

समदुःखसुखः स्वयं समक्रोशश्मकांचनः । तुल्यप्रियाप्रियो धीर-
स्तुल्यनिदात्मसंस्तुतिः ॥ १४-२४ गीता.

Balanced in pain and pleasure self-reliant, to whom a lump of earth and stone, and gold are alike, to whom the dear and the undear are alike, firm, to whom censure and praise are same.

In conclusion, it must be remembered that, though a Jiva is a part of Brahmā still it is by nature, beyond all the limitations of Prakriti. On understanding this truth well, a person should be bold himself to resist all the temptations and delusions of Maya in order to get Salvation.

ॐ (AUM)

It has been repeatedly declared by all Sages that for emancipation profound meditation is essential before the dawn of *Atma-Jnan*. The methods of the *yogas* are discussed in brief in the further chapters of this book but for its detailed knowledge "*Patanjali's Yoga Sutra*" and "*Sabhapate's Yoga Gnyan Anubhuti*" are recommended.

The mind of a person has inherited the nature of thinking from *Brahman*; but forgetting its own blissful ideas it is so much engrossed with the thoughts of the world that a person feels it a hard task to keep it still. Nay, Arjuna Says.

चंचलं हि मनः कृष्ण प्रमाथि बलवददम् । तस्याहं निग्रहं मन्ये
वायोरिव सुदुष्करम् ॥ ६. ३४ गी.

The mind is verily restless, O Krishna, it is impetuous strong and obstinate. I think it as hard to curb as the wind. However, *Shri Krishna* replied him thus—

असंशयं महाबाहो मनो दुर्निद्रं चलम् । अभ्यासेन तु कौन्तेय
वैराग्येण च गृह्यते ॥ ६. ३५ गी.

Doubtless, O mighty-armed, the mind is hard to restrain and restless; but by constant practice, O son of Kunti; and by renunciation it may be restrained.

Thus, by discarding all the ideas of the worldly objects it should be made to think upon the mystical word "ॐ"

As the world is only a thought of Brahman and the thought is an internal speech arising from the breath which has the sound of "Om," so ॐ is the Life, the Breath the Speech and the World of Brahman. It is said in the following Shrutis—

यथा शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोङ्कारेण सर्वा
वायसंतृण्णोङ्कार एवेदं सर्वमोङ्कार एवेदं सर्वम् आ. २. २३-३.

As all leaves are attached to a stalk, so is all speech attached to the word "Om." "Om" is all this—yea, "Om" is all this.

ओमित्येतदक्षरमिदं सर्वं तस्योपन्यास्यानं भूतं भवद्भविष्यदिति
सर्वमोङ्कार एव । यथान्वन्निफालातीतं तदप्योङ्कार एव ॥ १. १ माण्ड.

Aum is the word, all this is an explanation of its past, present and future. All, indeed is Aum; even all that is beyond the triple conception of Time is Aum. (Mand. 1)

"In the beginning was the word, the word was with God, and the word was God" St. John. Thus, the word AUM is, as if, the Voice of the Father (Atman) calling back all the Playful children to their old home for

rest and to narrate with joy what they had seen and done. That word reminds people of the सत्यं ज्ञानमनन्तं ब्रह्म Brahman who is truth, knowledge and eternity. But, how many of us understand the whistle of that flute? At every inspiration we hear the sound "Om" from the throat and the nose but instead of attending to its advice we try to bind ourselves with the thoughts of worldly objects for further degeneration || It is rightly said in the Bible :—"That (Word) was the light of the world and the light shone upon the world but the world knew it not etc." St. John.

But, the meditation on the word "AUM" surely leads one to unity with Atman.

युञ्जीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयम् । प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् ॥ १. २५ मं.

The mind should be absorbed in the word "AUM," for it is *Brahman*, the ever fearless; One so absorbed has no fear whatever.

प्रणवो ह्यपरं ब्रह्म णवद्वय परः स्मृतः । अपूर्वोऽन्तरोऽद्याहोऽनपरः प्रणवोऽव्ययः ॥ मा. २६ .

AUM is the lower as well as higher Brahman; it is transcendent, unequalled having nothing without itself, unrelated to any effect and changeless.

प्रणवं हीनं विद्यात्सर्वस्य हृदि संस्थितम् । सर्वव्यापिनमोक्तारं मत्वा धीरो न शोचति ॥ मा. १. २८.

AUM is the Ishwara present in the heart of all; the wise man knowing Aumkāra to be all pervading, never finds cause for misery.

अधान्यम्राप्युक्तं निद्रेवान्तर्द्वितेन्द्रियः शुद्धितमया धिया स्वप्न इव
यः पश्यतीन्द्रिय विलेखविबधः प्रणवाख्यं प्रणेतारं भारूपं विगतनिद्रं
विजरं विमृत्युं विशोकं च सोऽपि प्रणवाख्यः प्रणेतार भारूपो विगतनिद्रो
विजरो विमृत्युर्विशोको नयतोत्येवम् । मै. ६. २५.

And thus it has been said elsewhere: He who has his senses hidden as in sleep and who, while in the cavern of his senses (big body), but no longer ruled by them, sees as in a dream with the purest intellect, Him who is called Pranava (Om), the leader, the bright, the sleepless, free from old age, death and sorrow, he is himself also called Pranava and becomes a leader, bright, sleepless, free from old age, death and sorrow. Maitri 6. 25.

The following are the various meanings of the word "AUM."

1. The initial word of the Veda मंडल (book) अष्टक (chapter) or, ऋक् (hymn).
2. Sacred word पुण्यश्रवणम्—It is used in Sacerdotal functions.
3. Mystic word—It fulfils all wishes. एतदेवाश्रयं ज्ञात्वा यो यद्विच्छति तस्य नष्टम् । मै. ६. ४. He who knows that word only whatever he desires, is his.
4. Sphere of sound—नादधिष्ठु, Om contains the whole sphere of sounds.
5. The focus of light—तेजोदिष्ठु, or परंज्योतिः.
6. Spot of immortality अमृतदिष्ठुः—It is the eternal fountain of bliss.

7. Centre of meditation घ्यानविन्दुः .

8. Auspiciousness and prosperity मङ्गलार्थ—शुभं भूयात्.

9. Gratulatory particle—नमस्कारार्थः, ॐ नमः शिवाय.

10. Invocatory particle—ओः—ॐ हरिः

11. Laudatory particle प्रणवः.

एतद्वै परं चापरं ब्रह्म यदोकारः । काठ. ५. २.

the syllable "Om" is verily the higher and lower *Brahman*.

12. Permissive particle अनुमतार्थः .

13. Injunctive particle अनुशार्थः .

14. Particle of assent अङ्गीकारः .

15. Particle of repulse निराकृतिः .

16. Particle of ratifying दृढीकरण—
शान्तिः शान्तिः शान्तिः ॐ हरिः .

17. Creator ब्रह्मा-ईश्वर.

18. Brahm एतद्वयेचाक्षरं ब्रह्म । This word is indeed *Brahman*.

19. Greatness ब्रह्मत्वं बृहत्त्वञ्च.

20. The way to Brahman ब्रह्मज्ञानोपायः

21. Imperishable अक्षर .

22. Knowable ज्ञेयम्.

23. Eternity नित्यम्.

24. The first, middle and last अद्यान्तमध्यम्.

सर्वस्य प्रणवो ह्यादिर्मध्यमन्तस्तथैव च । मा. १. १७

AUM is the beginning, middle and end of all.

25. Adorable (Pranava)

26. Speech or word—ॐ शब्दब्रह्म.

water, fire, wind, sun, moon, light strength,
immortality (Maitri)

27. Brahmic light ब्रह्मज्योतिः.

28. Flavour रसोवैतत्.

29. Ambrosia ओममृतं मधु.

30. Soul ओमात्मेति.

31. Paramâtman समष्टिव्यष्टि.

32. Mind, body, raft, arrow bridge.

33. a Couple of Udgitha and Pranava (speech and breath or Sam and Rik). Infinite and finite God. Human and Divine soul. Soul and matter. Male and Female. Cause and effect. Knowledge and ignorance. Action and Knowledge. मिथुनम् उद्गीथमणवौ, परापरब्रह्म. स्वच्छयम् जीवात्मापरमात्मा. प्रकृतीश्वरी. प्रकृति-पुरुषौ. कार्यकारणं. त्रिव्याविद्या कर्म तथा ज्ञानकाण्डम्.

३४. Triads 3 Vedas (Rik, Yajur, Sam or Hymns, ceremonies and Psalms) 3 States. 3 worlds. 3 Deities. 3 Fires. 3 Times. 3 Mental powers. 3 Individual souls. 3 Cosmic souls 3 states of consciousness. 3 Speeches (orthography, Etymology and syntax). 3 Impulses. त्रिमूर्ति त्रयीविद्या सुप्रब्रह्म. भूर्भुवःस्वर. अवस्थात्रयम्. मेमहाविष्णुशिव अग्नित्रयः. त्रिकाल. मनो-वृत्तिः.

विश्वतैजसप्राज्ञ. सूत्रात्मादिरण्यगर्भेश्वरः जाग्रत्स्वप्नसुषुप्ति-
नाणि (पश्यन्ति मध्यमा वैश्वरी स्फूर्तिः.) [स्फुट, अस्फुट, अर्धस्फुट].

35. Tetrads—4 parts of speech 4 Vedas. 4. States of Soul and God.

I (Microcosm):

A=Aptah—Pervading—Vishwa.

U=Utkarsha—Taijas and Vishwa.

M=Māna—Measure.—मन् प्राज्ञा measuring the above two.

Om=Brahm—Absolute.

II. (Its State)

Jagrat—Waking.

Swapna—Dreaming.

Sushupti—Sleeping.

Sthira—Calm.

III. (Its State.)

A=Vyakta—External state.

U=Antar—Internal state.

M=Avyakta—unmanifested.

Om Ananta—Infinity.

IV. (Microcosm).

Waishvānara—the Visible world.

Hiranyagarbha—Thinking Soul.

Ishvara—Wisdom.

Brahm—Omniscience.

36 Five Vital airs, 5 Koshas, 5 Karma and Jnan. indriyas, 5 Elementals, 5 classes of ignorance (obscurity तमन्, illusion मोह, extreme illusion महाभोह, gloom तमिच्छ, utter gloom गन्धतमस).

38 6 Organs—nose, tongue, eyes, ears, skin and mind.

The word ॐ is said to have seven principal meanings according to the different modes into which it is pronounced and written as shown below:—

1 A Monad (ॐ) (ॐ)—It represents a Supreme Being Who is the central point of the great circle of the Universe ओमेकमेवैतत्.

2 A Duet अ+उ=औ—It represents Brahmā made up of Puruṣa and Prakṛti हरमेति, श्रीगण.

3 A triad अ+उ+म (A + U + M)—It represents the Trinity of Gods:—Brahmā, Viṣṇu and Śiva.

अकारो विष्णुर्वादिष्ट उकारस्तु सद्देवतः । सकार उच्यते ब्रह्म
प्रणवेन यो मतः ॥ मनु. २. ८१

Viṣṇu is expressed by A, Maheshwara by U, Brahmā by M, and the triad by AUM.

4 The Tetrad अ+उ+म+ अर्धमात्रा AUM and the crescent. त्र्यर्धगुण्डलीकार शक्तिः The half circle is Power. The real Mandukya treats of three and half Matris only.

ॐ विष्णुर्वादिस्तुरीय ब्रह्म.

5 The Pentad अ+उ+म+अर्धमात्रा+चंद्रबिन्दु (dot) ॐ पञ्च-
कोश पंचप्राण पंचभूतमयम्

6 The Hexad अ+उ+म + अर्धमात्रा+चंद्रबिन्दु+नाद (sound)
ॐ नमोऽभिनिद्राय यद्वा यद्वागवाविस्वरूपम्.

7 The Heptad. अ, उ, म, शक्ति, बिन्दु, नाद + नम ॐ नमः
सप्तभूतमयविराजरूपम् The above six fold meaning of ॐ is well explained in the Shriramottortapaniya Upanishad—

अकारः प्रथमाक्षरो भवत्युक्तादे द्वितीयाक्षरो भवति मकारस्तृती-
 ाक्षरो भवत्यर्धमात्रक्षतुर्थाक्षरो भवति बिन्दुः पञ्चमाक्षरो भवति
 िदः षष्ठक्षरो भवति तारकत्वात्तारको भवति तदेव तारकं ब्रह्म त्वं
 शशिं तदेवोपास्यमिति श्लोमम्।

A becomes the First word, U the second, M the
 hird, Half Mātrā the fourth, Bindu the fifth, and Nada
 he sixth becomes the Savior from its nature of protection.
 Therefore you know this Savior Brahma. It should be
 known that that Brahma should be meditated upon.

Mundaka gives a good idea of meditation in this
 verse—

प्रणवो धनुःशरो हात्मा ब्रह्म तदुक्ष्यमुच्यते ।
 अममत्तेन वेत्स्यन् शरवत्तन्मयो भवेत् ॥ २-५-४

The *Pranava* is the bow, the *Atman* is the arrow, and
 the *Brahman* is said to be its mark. It should be hit
 by one who has control over his mind (self). That which
 hits becomes, like the arrow, one with the mark i. e.
Brahman.

The *Prashna Upanishad* gives the results of the
 meditation on the respective Mātrās in the following
 Verses—

स यद्येकमात्रमभिध्यायति स तेनैव संवेदितस्तूर्णमेव जगत्यामग्नि-
 संपद्यते । तमुचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण
 भद्रया संपन्नो महिमानमनुभवति । ५-६

If he meditate on one *Mātrā* of it, he, being enlighten-
 ed by it, soon comes to earth. The *Riks* conduct him to
 the world of men.

He, there having accomplished Tapas, Brabma-charya and Faith, experiences greatness.

अथ यदि दिमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुभिर्ब्रूयते
सोमलोकम् । स सोमलोके विमृतिमब्रूय पुनरावर्तते ॥ ४.

But, if he meditates on its second *Matra* only, he becomes one with mind. He is conducted into intermediate space—the world of the moon—by *Yajus*. Having enjoyed greatness there, he returns again.

य. पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स
तेजोसि सूर्ये संपन्नः । यथा पादोदरस्त्वच्चा विनिर्मुच्यत एवं ह वै स
पाप्यना विनिर्मुक्तः स सामभिर्ब्रूयते ब्रह्मलोकं स एतस्माज्जीविघना-
त्परात्परं पुरिशयं पुरुषमीक्षते ।

But if he meditates on the supreme *Purusha* by this word "AUM" of three matras he becomes united with the bright Sun.

Just as the snake throws away its skin, so he is freed from sin. He is conducted by *Sāma* to the world of *Brahmā*. He sees the *Purusha* beyond this dense life lodged in the heart of all.

अग्निरेतं यजुर्मिन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते । तमोका-
रेणैवा यतनेनान्वेति विद्वान्वत्तच्छान्तमजरममृतमभयं परं चेति ॥ ७

By *Riks* this world, by *Yajus* the *Antariksha*, and by *Sāman* that which the wise know (*Brahma-loka*); by the very and of the letter "AUM" the knower reaches these, and also that which is quiet, undecaying, deathless, fearless, and Supreme.

CHAPTER IV.

The Advaitism of the Vedant.

Vedant has been called a philosophy of the Advaita or the non-dual. This term being ambiguous, I should explain it in a few words by way of introduction. It treats neither of Monism nor of Pantheism but it deals with that which is beyond the ego or self (अहम्) and the non-ego or the world (इदम्). This may, at first, strike a reader as nothing but Atheism. But it is not so. If a person has a firm belief in the existence of himself and the world, he cannot be an atheist in the strict sense of the term. The more he dives into the mystery of the diverse phenomena of the world and psychology, or the nature of human soul, the more he realises the existence of something which is behind these two. If it be admitted that there is a Deity behind each of them which is peculiar to its own nature, our arguments discussed in the 22nd page of the Vedantin will at once refute this view. Also questions may arise as to which of the two is superior and why. If both be granted to be of equal force and producing the phenomena of Nature as a chemical production, it must also be granted that this substance is permanent in its nature and irreducible to its constituent elements. But the experience of deep sleep and samadhi always reminds us that there is neither a memory of any substance there nor a feeling of our splitting ourselves into two elements or beings.

Vedant Philosophy is not so despondent. It has expounded the ultimate Reality both through its practical realization and its metaphysics. So, it does not treat of monism.

Every person is conscious of the reality of him self. This reality is a part of that Absolute reality (Brahman) which is the basis of both Ego and the Non-ego.

Descartes has propounded a similar view and says "The 'I' which thinks has nothing to do with matter, or the external world or even the body, none of which belongs to our idea of it. Its essence consists in thinking and in thinking alone" However his following opinion—"The very fact of our existence—nay, of our existence at any moment—presupposes a perfect Being who has created us"—is quite contrary to the principles of the Vedant. Being advaitic it does not believe in a creator but says that the consciousness of "I" is merely a reflection of the knowledge of the Ultimate Reality and it is the Reality in its essence. Similarly, the consciousness of the world is also the reflected knowledge of that Absolute Reality and it is said to be co-existent with the consciousness of "I". The consciousness of Ego and Non-ego is said to be the result of the imaginative power which is natural in Brahman.

स्वभावमेके कवयो वदन्ति । कालं तथाऽन्ये परिमुह्यमानाः ।

देवरयैष महिमा तु लोके । येनेदं ब्राम्हणे ब्रह्मचक्रम् ॥ श्वेताश्वतर

TRANS—Some philosophers call nature (the cause of the world), in the same manner others, bewildered, call Time (the cause); but this (is) the greatness of God, by which the wheel of Brahma revolves in space.

This power has been called "Kalpanā" by Gonda Padaachārya "Sfūrti" by Shri Jñāneshwar, and "Māyā" by Shankarāchārya. The Absolute Reality is said to be Brahman constituting सत्यं ज्ञानं अनन्तं ब्रह्म (Truth, Knowledge and Eternal existence) as opposed to the finite consciousness of Brahma and the creation.

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।

स एव दृश्यते भेदानिति वेदान्तिनिश्चयः ॥

मांडूक्य.

TRANS:—The Atman, the Deva, imagines himself by himself through the power of his Māyā; he alone cognizes the objects so sent forth, this is the last word of the Vedant on the subject.

It should be particularly noted that the general self or Brahma is considered here as a phantom also. The following illustration will clearly show the principles of the Vedant—While a person is sitting quietly and recalling the memory of the evening scene on the Backbay of Bombay through the agency of his imaginative power, a part of his mind is manifested into a seer and another part into the details of the scene there. In this reflection though the seer has a temporary consciousness of his existence at the Backbay but

he has knowledge of the absolute reality of his existence as he is a part of the Ultimate Reality. One has the same feeling even in the states of dream, trance or total blindness. The seer in any state of consciousness never has the experience of being alone. The surrounding space or details of creation are co-existent with him and are, more or less, an extension or projection of his knowledge. Here the seer is omnipresent, omnipotent and omniscient so far as the limitation or extent of the scene or creation is concerned and has the Absolute Reality or Brahman behind him. Thus the real knowledge and force transcend the omniscient and omnipotent actor. Some of the Western philosophers like Schelling and Hegel have come to a similar conclusion; but they have never realised that an eternal existence also transcends the omnipresence of an actor in a manifested world.

Without having a ground of such Eternal existence the "thought" of Hegel or the "Ideas" of Plato, or the faculty of intelligence of Schelling cannot exist alone. Now, it is clear that the three original principles सत्यं, ज्ञानं, अनन्तम् (Truth, knowledge and existence) transcend every consciousness.

नान्तः प्रज्ञं न बाह्यप्रज्ञं बोधयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिष्यमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः माण्डूक्य

TRANS—The Fourth is that which is not conscious of the subjective, nor that which is conscious

of the objective, nor that which is conscious of both, nor that which is simple consciousness, nor that which is a mass of all sentiency, nor that which is all darkness. It is unseen, transcendent, unapprehensible, uninferable, unthinkable, indescribable, the sole essence of the consciousness of the self, the negative of all illusion, the ever peaceful, all bliss the one unit,—this indeed is Atman, it should be known.

मदतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषात् परं किञ्चित्सा पाप्मा सा परा गतिः ॥ कठ.

TRANS—Beyond the Mahat (great) is Avyaktam (the unmanifested). Beyond the Avyaktam is the Purush; beyond the Purush there is nothing; that is the end, that is final goal.

But on closer study again it will be noticed that each principle produces its effects in a particular way. The existence has the feeling of its reality all the same either in the conditioned or the unconditioned state.

The word "Truth" suggests a force inherent in it which plays differently according to its relation with the universal or the relative knowledge of Brahman. When the absolute knowledge has its ascendancy the relative truth of the consciousness of Brahmā (creator) and the manifestation of the world come to an end the Absolute Truth supervenes. But when the force

of relative truth has its ascendancy an individual Atman forgets its Absolute knowledge and gradually gets itself wrapped up in the coils of māyā until it believes that a God with Absolute Truth and knowledge is quite apart from him. In our daily life we have the same experience.

We have several times read and heard about Shakespeare's "Hamlet." But when we have a strong desire to see it on the stage, we go there to pass away the time in a lively manner. While the play is being acted we associate ourselves with the actions of an actor and forgetting that it is only an imaginary play and the actors are not the real persons, we are at times frightened or grieved. Of course, at the end of the play we know our mistake and laugh at our own folly. In short, according as we are influenced by desire or knowledge we behave like the deluded or the wise in the world. But we are never steadily confined to a particular thought. The western philosophers in their conclusions have somehow or other bound the world to a universal thought or idea. Hence, there is not any independence in their Ultimate Reality as a Brahman has in Vedant.

नाऽऽत्मानं न परांश्चैव न सत्यं नापि चानृतम् ।

॥ भा० : किञ्चन सचेत्ति तुर्यं तत्सर्वदक् सदा ॥ मांडूक्य.

प्रणवो यन्नु शरीरे ह्यात्मा ब्रह्म तदुत्पनुच्यते ।

अप्रमत्तेन चेन्नित्यं शख्यत्तन्मयो भवेत् ॥

TRANS:—Pravara is the bow, the Atman is the arrow and the Brahman is said to be its mark. It should be hit by one who is self-collected and that which hits becomes, like the arrow one with the mark i. e., Brahman.

एवोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पंचधा संविवेश ।
प्राणश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्ध विभवत्येव आत्मा ॥

Mundak Chap 3-7

TRANS:—This subtle Atman should be known by the mind as being in the body, whose *prana* entered in five different forms; the mind in all creatures is pervaded by those *pranas*. When it is purified, then the Atman shines out itself.

Now comparing the intology of the western philosophy and the Vedant I must say that the latter does not make mere assertions without giving practical proofs as the former does. Thus, the Vedant is a perfectly Advaitic or non-dual philosophy.

When the human "I" is a part and parcel of Brahman and when a unit of its three constituent elements (Existence, Knowledge and Truth) is at the root of the manifested world it is plausible that the Vedant should appeal to human mind to get out the heavy delusion of *Māyā* with the help of its threshold and to realize its original which is unconditioned or unattached to the idea of universe.

स वेदैतत्परमं ब्रह्म धाम यत्र बिम्बं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यस्मास्ते शुक्रमेतदतिवर्तन्ति घीराः ॥

Mundak Chap. 3-11

TRANS:—He knows the highest Brahman, the place where all this universe rests, and which shines with clear brightness. The intelligent, who, free from all desires, worship his Purusha, travel beyond the seed.

In the following verse it is shown that if a person has not completely realized the truths of the Vedant in the present life he will do so by continuing his progress in it in the next life.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतच्च दुर्लभतरं लोके जन्म यदोदृशम् ॥

B. G. Chap XI 42

TRANS:—Or he may even be born into a family of wise Yogis; but such a birth as that is most difficult to obtain in this world.

Misunderstanding for the Vedant.

If an ordinary person is wholly absorbed in pleasant conversation with relations and friends, in the pursuit of imaginary aspirations, in promoting meetings, some for denouncing and some for upholding the dispu-

table questions of the day and in carrying out the religious and social ceremonies of the time, is reminded of the advice of Bhartṛhari:

भोगा भंगुर्वृत्तयो बहुविधास्तैरेव चायं भवः
 तत्कस्येह कृते परिभ्रमत रे लोकाः कृतं चेष्टितैः।
 आशापाशशतोपशान्तिविशदं चेतः समाधीयताम्
 कामोच्छित्तिवशे स्वधामनि यदि श्रद्धेयमसद्वचः॥

TRANS:—The different enjoyments are of a transient nature and by them is constituted this worldly life; what for should you then wander, oh people? Refrain from your actions. If our word is to be believed, concentrate your mind, pure after having freed it from manifold bonds of desires, within its own Self, which can be controlled when passion has been rooted out.

* And requested to adopt the path of renunciation and study of the Vedant in order to obtain peace of mind, he feels rather shocked. He often says in ridicule "Instead of being a coward if you were to instruct the dirty people of the town how to cleanse their bodies and houses, I am sure you would do much good to the country." This advice is indeed good. A person has not only to cleanse his house and body but also to cleanse his mind if he wishes to be happy. All happiness depends on the purity of the mind. To be able to teach anything one has to be a student in schools and colleges for some years far from dear relatives and friends. So,

to be a teacher of mental cleanliness a person has to be a student of the Vedant Philosophy and spend some years in solitude for the practice of Yoga and the attainment of spiritual illumination. Lectures on the cleansing of the body and the house given to dirty persons are often a failure; because their minds are not sufficiently cleansed to appreciate the the beauty of external cleanliness. Thus a Vedantist performs not only a substantial but an everlasting work of cleansing when he instructs the mind for the benefit of the country. His renunciation or residence abroad for purposes of study is not owing to cowardliness but to the desire to make himself strong to face all hardships in the cause of truth.

When his studies are completed he returns as a teacher full of love and good will not merely to a limited circle of friends and relatives but to all the world. He does not submit to the restrictions of castes, creeds and colours.

TRANS—Prajna (for wise) knows not self or non-self nor truth or falsehood but the fourth is ever, all-seeing,

दिव्यो ह्यमूर्तः पुरः सबाह्याभ्यन्तरो ह्यजः ।

अमणो ह्यमनाः शुभ्रो ह्यक्षरत्परः परः ॥ मुंडक.

TRANS—He is bright, formless, all pervading, existing without and within unborn, without *prana*, without mind, pure and beyond the *avyakṛta* which is beyond all.

In the absence of such independent nature of the Highest, it is impossible to impress perfectly on the minds of people the reason for observing the sublime morals in order to attain the highest Bliss and Absolute Liberation. From the above illustrations it will be clear that the phenomenon of the world is simply an imaginary action of Brahman.

प्राणादिभिरेतन्तैश्च भावेरेतैर्विकल्पितः ।

मायैषा तस्य देवस्य यया समोहितः स्वयम् ॥ मांडुक्य.

TRANS —It is imagined as Prāna and the variety of numberless visible objects,—this is the power of illusion inseparable from the ever luminous, who is (as it were) shaded off by it.

If a person were to see a landscape in his dream and were to investigate as to who created it he would perhaps ascribe it to an unknowable person. But after having gone to deep sleep, he will be surprised to know that the landscape and every other manifestation has disappeared. He will, thus, begin to enquire where that phenomenon disappeared into and whether that dream world was transient. On being a little awake, he would realize that he was the dreamer and that the phenomenon was false. But, on going into deep sleep again he would realize also that the phenomenon of the waking state was also unreal.

स्वप्ननिद्रायुतावाधौ प्राप्तस्वस्वप्ननिद्रया ।

न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ मांडुक्य

In fact, renunciation is nothing but going abroad for the sake of perfection. It is not the Eternal separation of the person from the world. Hence, the fear which most persons feel is due to a mis-understanding of the meaning of renunciation. Of course all persons cannot at once turn to the Vedant even if its meaning were clear. There are two reasons for this—(1) They do not like the ascetic dress and the coarse and scanty food. (2) They still have hopes and ambitions of bringing the world to a common level and understanding so that all may have an equal share of happiness. These are again misunderstanding.

(1) Ascetic dress—In Practice there is no objection to the simple dress when it becomes a fashion and common to many. For example, a surgeon's dress at the time of operations is much like a butcher's garb. While that of a mechanical engineer is still worse. People do actually take to simple garments with pleasure provided they are recognized as a fashion. When spiritual knowledge increases and people begin to realize where their ideas of fashion end and how their bodies are treated after death, fashions will gradually dwindle into simplicity in the case of the majority of people. It is just a question of time.

(II) Happiness common to all—It is absolutely impossible to bring the world to the level of a common understanding. It is made of three gunas or qualities—Sat, Rajas and Tamas—each has equal energy. Time al-

so is favourable to each of them in turn. Hence there is no chance of the realisation of such an aspiration. The purpose of diversity is to illuminate Truth by comparison. Therefore when a person is convinced of the selfishness of another he will naturally be disgusted with his own vain hopes and will easily betake himself to the life of a Sanyasin. It is just a question of time, season and knowledge. It is, however, a common experience that before a radical change takes place a person gradually prepares himself for the same.

Vedant neither says that the world is unreal nor does it advise men to renounce it. This is the common bug-bear which keeps people from studying the Vedant. In every sane person Satva guna equilibrates the thoughts and actions resulting from Rajo and Tamo guna. Lunacy is generally the result of degeneration of mind tending to the loss of Satva guna. So, lunatic has the delusions of pain and pleasure according to the force of Tamo and Rajo guni ideas. This is not the case with a Vedantist. He generally increases the Satva guna through concentration. So there is no chance of his being a lunatic. His ideas about the world in each state of consciousness are fixed. He has realized his own position through the knowledge of his Atman and is convinced that through *Sfurti* (Eternal Energy) he is never engaged in working out the plan of the world. Hence, he cannot keep himself idle in any state of consciousness.

Yogis appear to retire into the forest but they go there to gain better control of mind and illumination of knowledge. After having attained this goal they are ever busy in promoting the peace and happiness of humanity. "Kama or love for bliss and preservation of order in the world cannot keep any body inactive" says Shri Krishna. This application of oneself to the higher motives is called Yoga. An action cannot come to pass without knowledge. So those who are engaged in imparting the Truth are called Gnan Yogis; those who preserve order and peace are called Karma Yogis. Mind is the chief root of doubt and mischief. Through the control of mind only can the above two Yogas be attained and happiness be preserved in each individual and home. Those who teach this control are called Raja Yogis. According to the capacity and ability of each person he has to take to one of these three main paths.

Simple faith and groping in the darkness without an attempt to unfold the spiritual potencies which are latent in a person cannot bring a lasting peace. Through so-called firm faith he may throw his responsibilities for a time upon a Deity and remain quiet but Kama is bound to rouse him to the questions. Who are you and the Deity? Who is the creator of both? What is the object of creation? &c. When the tumult of such questions begins to arise in his mind he cannot remain long in its blind faith. He gets totally upset. Kama inspires him to follow one of the Yogas and to keep himself busy for the good of humanity and not to throw the higher

responsibilities upon the Deity or to remain wrapped up in the ideas of home and wealth which are so transient. Filled with such inspirations he runs to a Yogi for the light of True knowledge and to get his misty faith cleared away. Thus, my dear, disturbance of mind is only possible in the long run to those who are not Vedantists. Look at the statistics of the rapid growth of lunacy in Europe" What is its reason? Nothing but extreme materialism. To cure this most of the learned men in Europe have started various societies to promote the spiritual growth of the people through the principles of the Vedant. A Vedantist does believe in the existence of the world and is wide awake to the duties to be done therein but he does not believe in the solidarity of the world in all states of consciousness. He cannot renounce the world for ever as he is aware that a person cannot remain inactive in any state of consciousness.

Thus, the Vedant advises a person "to remain in the world but not to be of it" It gives instruction how to gain spiritual progress and to cut short the miseries of one's own further births and deaths and how to help properly the humanity. It shows the true path of Atman and Moksha.

CHAPTER V

The Principal terms of the Vedant.

It has been already mentioned that the world being a mental conception of *Brahman* all the phenomena therein are but a collection of names and forms to which an Ego gets itself more and more attached through delusion. Thus, the original "I" (*Ahankár*) of *Brahma* on further divisions and limitations get peculiar names according to its different functions in each state of consciousness.

The principal names which are given to it are as follows— *Ahankar*, *Jeva* (Ego) *Vijan*, *Buddhi*, *Chitta*, *Manas*, *Senses* and *Dehi*

Ahankar—*Prashna Up.* defines it as अहंकार-आदिकर्तव्यः" *Ahankara* is the creation of egoism. Thereby a person feels that he is the actor, the subject or cause of an action. *Gita* says अहंकारविमूढात्मा कर्ता-हमिति मन्यते । ३. २७ The *atman* when deluded by egoism thinks "I am the doer" Thus *Ahankar* in the function of a *Para Prakriti* creates the state of a Being only (*Gita VII 5*). In other words, it is called life.

बुद्धिर्मनोऽहंकार इति चेतनवत्येषा । मै. ६. ५.

This is life (energy) in the form of reason, mind and *ahankar*. When an Ego is bound by limitation he becomes perceptible.

अंगुष्ठमात्रो रवितुल्यरूपः। संकल्पाहंकारसमन्वितो यः॥
 बुद्धेर्गुणेनाऽऽत्मगुणेन चैव। आराग्रहमात्रोऽप्यपरोऽपि दृष्टः।

श्वे. ५. ८.

That one of the size of a thumb but brilliant like the sun who is endowed with personality and thoughts, with the quality of reason and Atman is seen small even like the point of a needle. But, when the Ahankār is influenced by *Aparā Prakṛti* i. e. when an ego forgets its real nature and is proud of its limitations then that Ahankār is called Vanity. Such gross limitation utterly destroys an Ego; says Gita-—अथ चेत्त्वमहंकारात्तु धोष्यसि विनश्यसि। १८.५८. But, if from vanity thou wilt not hear me, thou shalt perish. Thus, the original "I" which came forth to enjoy the pleasure in the world by further limitations is drawn to so much ignorance that it destroys itself.

As the two thoughts of "I" (Noumenon) and "World" (Phenomenon) arise, at first in the sphere of *Brahman* so the philosophy of these principles and ethics are based on these two words only. The philosophy revealed by "I" will be discussed here and its ethics will be discussed in the Vth Chapter of the Second Part of this book.

The first word of Brahman is "I"

अहं ब्रह्मास्मि। (नारायणोपनिषद्) (I am Brahma the Creator).

The word Creator is rather misleading. It indicates that the Creator is a separate individual from the Creation. According to the Shrutī—

सदेव सोम्य इदमग्र आसीत् । एकमेवाद्वितीयम् । छांदोग्य.

(O Somya, Sat alone the Non-dual was in the beginning of this world). अक्षरात्परतः परः (Atma is beyond Maya) So, Creation means extension or projection of the Sat into the thought or the world. When a person thinks of Bombay he is neither changed himself into Bombay nor does Bombay actually come near to him but his mind through memory reflects the phenomena of Bombay. Sat means with that (तया सह) i. e. the knowledge (original) with Maya, the author of the world.

यस्य भासा सर्वमिदं विभाति । मुंडक.

(Through whose reflections this whole world becomes perceptible)

"In the beginning was the Word and the Word was with God and the Word was God" St John.

The capacity of thinking is our inherited nature which cannot be stopped in any state of consciousness. As we are a part of the whole so it proves that Brahma also must be thinking of the world

स ईक्षान्वक्त्रे । बहुस्यां प्रजायेयेति । छांदोग्य. (He reflected that He might cause Himself to be turned into many.)

So the first subjective word "I" starts with the pleasing idea of creation and gets stronger and firmer in some people according to the delusive association of objects in nature until it swells into the vanity of Bhasmasur (He was a demon. Through certain Sidhis (powers) he became invincible even to the Gods; so, he became very proud of himself. Vishnu by knowing his secrets made him kill himself.)

Now let us see how the word "I" reveals the philosophy and ethics of the Vedant. To say "I" one ought to have (1) Atman (2) Soul (3) Breath (4) World and (5) Speech

अयमात्मा वाङ्मनोऽप्यब्रह्मण्यः (Self consists of speech, mind and breath). BRHAD 1-5-3

Before proceeding further I think it is necessary to explain these words briefly in order to make the facts clear.

Atman—

Atman is a part of Paramatman which is in the Soul of each being. The word individual suggests that it is indivisible. Paramatman is not actually divided into atoms of Atman but it is just like waves on an ocean. Atman means सत्यं ज्ञानं अनन्तं ब्रह्म. It is the witness. Through it, one is perfectly conscious of one's existence.

एको देवः सर्वभूतेषु गुढः सर्व व्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केचलो निर्गुणश्च ॥ श्वेता ६

(The Lord who is the secret of all, omnipresent the innermost Atman of all the active agent, the receptacle of all, the witness, the energy, non-dual and free from qualities.)

With Nescience or Avidya it forms a Temporal Self which is not separate from Brahman.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिपस्वजाते ।

तयोऽय्यः पिप्पलं स्वाद्वत्पनञ्चन्यो अभिचाकशीति ॥ मुंडक ३-१-१.

(Two inseparable companions of fine plumage perch on the self-same tree. One of the two feeds on the delicious fruit. The other, not tasting of it, looks on.)

As soon as enlightenment takes place the action of the senses comes to an end. Self loses its temporal nature and realizes its original state of Brahman.

यथा नद्यः स्यंदमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।

तथा विद्वाश्चामरुपादिमुक्ताः परात्परं पुरुषमुपैति दिव्यम् ॥

मुंडक. ३-२-१८.

(Just as rivers become lost in an ocean, giving up both their name and form, just so, the knower freed from name and form attains the bright Pnrusha which is beyond the *avyakta*).

Atman cannot be called a subject in the same sense in which the term is commonly understood. He is eternal conscious of himself, non-dual, omnipresent and cannot be known.

It is beyond the states of subject and object. If the term subject be at all applied to it, it should then be understood that it means an eternal subject which cannot have an object.

It cannot be expressed in words and its existence cannot be denied. The knowledge of our existence is a perfect reality of which we never raise doubts.

Silence is better than a multitude of words to express it. This is well expressed in a dialogue—Valhkali said "Sir, tell me Brahman." Then Bahva became quite still. When Valhkali had asked a second and a third time, Bahva replied "We are telling it but thou dost not understand that self is quite still."

Perception, Memory, Conception, Will, Effort, &c. are outside the veil (Maya) through which the Eternal Self looks.

Soul:—

When the knowledge of Atman is vibrated by Sfurti (power) then Ishwara or Brahma results with the knowledge of the phenomenal world. तद्ब्रूत—That reflected (was vibrated) Brahma Sutra. ॐ तत्सत् (That exists with Maya of the three states of consciousness.)

Knowledge (Vijnan) arises from Siva Guna of Maya ,

आनन्दमयविज्ञानमयाश्वरजीवको ।

* मायया कल्पितायेतौ ताभ्यां सर्वं प्रकल्पितम् ॥ पंचदशी.

(Ishwara full of bliss and Jiva who has the knowledge of the world are both conceived by Maya. Through them everything is formed).

When Ishwara is wrapped up by Rajo and Tamo Guni Maya or Avidya He has the desire for the phenomenal world.

स ईक्षांचक्रे । बहुस्यां प्रजायेयेति । छा. (He reflected that he might cause himself to be returned into many.)

स ईक्षांचक्रे । स प्राणमसृजत । प्रश्न. (He reflected and created life.

सत्त्वात्संजायते ज्ञानम् । B. G. 14. 17. (Knowledge arises from Satta Guna)

Thus He resolves Himself into temporal selves (Jivas) which are within us.

ईश्वरत्वं च जीवत्वमुपाधिद्वयकल्पितम् । पंचदशी. The two upadhis (Vidya and Avidya Maya) have conceived of Ishwara and Jiva.

Each Jiva and Ego afterwards according to Karmas, time and space, births and deaths, and associations prepares its respective Reason and Mind. In short, a Jiva or Ego has Vijnan (balancing agent), Buddhi or Reason (aspiring agent) and Mana or mind (active agent.)

World:—

From the above explanations it will be seen that world appears through Avidya or Nescience. Before the appearance of phenomena the nucleus or seed of the world exists in Maya which is with Atman.

अविद्यात्मिका हि बीजशक्तिरव्यक्तशब्दनिर्वेद्या परमेश्वराश्रया
मायामयी महासुप्तिः यस्यां स्वरूपबोधरहिताः शेरते संसारिणो जीवाः

ब्रह्मसूत्र भाष्य 1-4-3.

[The primitive shakti (force) is of the nature of Avidya (ignorance,) unrevealed, resorting to Parameshwar (Lord) full of Maya (illusion,) great delusion. The worldly Jivas who are devoid of self knowledge (of Atman) sleep (are deluded) there].

एतस्मिन्नु जल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्च । वृ. ३ ८-११.

O Gargi, this indestructible (Atman) is full of Akasba (Maya.)

Thus, it will be clear that though the reality of the phenomenal appearance of the world is denied by the Vedant, still a Vedantist says that the idea of the world in Brahman and the illusive nature of Maya do exist. This opinion is of the utmost importance. It shows that the illusive phenomena of the world continue over and over again i. e. on finishing a cycle the world will be taken back into Brahman and emitted again

from Him. It is simply like a phenomenon we see in a dream which is real so long it lasts. When we awake or enlightenment occurs, our eyes are opened by knowledge and we know that a dream is an illusion, and the living objects are merely a memory.

As knowledge and desire of the phenomenal world exist in Brahma so in ultimate reality the world is Brahma.

A question naturally rises "When the world is almost a continued (as it springs forth over and over again) illusive phenomenon and the *Sfuti* for it is Eternal in Brahman how should an Ego behave under the circumstances?" Answers to this have been already given from several authorities—Live in the world but be not of it.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो नियम्यते ॥ भ. गी. ५.१२

A yogi leaving (the thought of) the results of actions and having firm faith (in Atman) attains peace while an uncontrolled person through desires is bound to the results of actions.

Breath:—

It is Pran or life. Life practically means desire for objects and preservation of consciousness. Every person does actions in this world for the sake of happi-

ness to himself and others. So, by inference it can be said that the Turya state or the state of Brahma is full of happiness. This is verified by the experience of the yogis in Samadhi (Deep Trance) and by the following authorities.

तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति॥ मुं. २. २-१७.

Discerning people see by means of their superior knowledge (Vijñan) on all sides the Atman which shines and is all bliss and ambrosia (of emancipation).

आनन्दमयोऽव्यासात् ब्रह्मसूत्र १. १-१२. Through frequent practice Atman is known to be Anandamaya (full of bliss)

In a breath, it is required that there be inspiration, pause and expiration.

A person generally speaks and thinks with and after inspiration or taking in of air. So, inspiration of Brahma means thinking and creation of objects. During the pause mind is either united with God (Atman) or the memory of the world, but it is not in touch with air (matter). Here the desire for yoga (concentration) arises in some and in others the questions of "Why" and "What" puzzle the mind.

In expiration waste matter and air are thrown out. So the Brahma dissolves the creation also.

* As the residual air in the lungs remains the same even after each inspiration and expiration so the knowledge of Brahma remains the same even after each creation and dissolution of the same.

This Chaitanya Shakti (activity) is brought forth through the Sfurty (Vibrating force) or desire which is Eternally with Brahman.

To sum up, a Brahma who is bound by Avidya for the state of Sachchidananda (thought of world or bliss) in saying "I" (अहं ब्रह्मास्मि-I am Brahman) has—

(1) Atman (सत्यं ज्ञानमनंतं ब्रह्म=Brahman which is Real, Knowledge and Eternal) the source of knowledge of personal existence and energy.

2. Soul with the three attributes or principles.

(i) Vijnan=true knowledge of the phenomenal world.

(ii) Buddhi=Perception with reasoning and temptations.

(iii) Mind=Sensorium commune the rallying point of senses and the working agent

3. Breath=(Chaitanya or life) activity with the purpose of Bliss through unity with Atman and Enjoyment through the thoughts of the objects in a world.

4. World=Ideas of Brahma in Avidya or Nescience with diversity of objects through Sati Raja and Tamo Gunas.

The revelations of Shri Jnaneshwar, that अहं (Ego) and इदम् (world) arise simultaneously, through Sfurti, from Atman, which is the Real, the Eternal and the Source of true Knowledge, have been verified by several Yogis. The Ego having direct knowledge, through Atman, of its own existence thinks itself to be the Subject, Omniscient and Omnipotent. The Sfurti of the Non-ego (world), which is born with it, grows into Para Prakriti and makes the Ego think more of the details of the world. In this Sfurti all H's ideas are of order, bliss and happiness.

सहयज्ञाः प्रजाः सृष्ट्वा पुनोवाच प्रजापतिः ।
 अनेन प्रसविष्यध्वमेव वोऽस्मिन्नृकामधुक् ॥
 देवान्मावयतानेन ते देवा भावयन्तु वः ।
 परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

Having first created mankind with sacrifices, the Prajapati said "By this shall ye propagate; be this to you the givor of desires B. O. 3-10. With this nourish ye the Gods and may the Gods nourish you; thus, nourishing one another ye shall attain the supreme good."

When degeneration tending to calamities, wars &c. is brought into the world He is incarnated to restore peace and happiness.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
 धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ भ. गी. ४-८.

* (For the protection of the righteous, for the destruction of evil doers, for the firm establishment of (Natural) religion (which was perverted), I am born from age to age.)

In short, He is ever active through Para Prakriti and full of love for the good and happiness of created beings.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नान्वाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥

(O Pārtha, there is nothing in the three worlds that should be done by Me, nor is there anything unattained that should be attained; yet I engage in action

B. G. 3-22.

Thus, happiness is the goal of everybody in the world.

A human soul, being a part of the Omnipresent Brahma, is under the influences of both Para and Apāra Prakriti. The tremendous strength and extent of the latter takes advantage of his weakness and deludes him to such an extent that he is led to think of himself as a helpless person in an ocean of difficulties. However, his Atman with the Sat ever remains as a witness and helpmate to him.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रमदः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

(I am the Goal, the Sustainer, the Lord, the Witness, the Abode, the Shelter, the Friend, the Origin, the Desolation, the Stay, the Treasure-house and the Seed imperishable). B. G. 9-18.

With the help of his ever internal Parā (intuition) and Vedant Philosophy he gradually becomes able to overcome the powerful delusion and to realise his original state.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
 तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥
 प्रयत्नाद्यतमानस्तु योगी संशुद्धकिंलिपः ।
 अनेकजन्मसंसिद्धस्ततो याति परं गतिम् ॥

(He who sees Me everywhere and sees everything in Me, to him I am not lost nor is he to Me)

B. G. 6-30.

(Verily a Yogin who strives with assiduity, purified from sin and perfected through (advanced Yoga of) many births, attains the Supreme Goal.) B. G. 45.

With this knowledge in mind a person ought to have firm faith in the principles of Vedant and the practice of Yoga philosophy until he is able to receive intuitions from his Atman through the Parā Prāniti. He has thoroughly to understand that, as a wave is part of the ocean, so, his existence is in the omnipresent Brahma; the thought and programme of the world for

the purpose of Bliss exists in the Vijnan (Pará or Satvik Máya) and Diversity of objects and temptations exist in Avidya (Apara Máya.) Both the aspects of Máya are unavoidable.

When a person puts his finger into a flame in the waking state he cannot say that it does not burn him. In short, it would be misleading to say that a Vedantist does not believe in a world. The laws and conditions of the three states of consciousness of Maya are real, as a dream is real so long a person is engaged in dreaming. Thus he should gain at first a general idea of the principles of Vedant and Yoga philosophy. He should also put the Ethics of Vedant into practice in his life.

Vijnan—It means विशेषज्ञान or particular knowledge of the world which is not known in the state of Buddhi (reason) or Manas (mind) In this condition Jiva (Ego) is influenced by the Sत्वic portion of the Prakriti. So, it knows the absolute truth of the world (but not of Brahman) It is almost the balancing agency in a self against the influences of Buddhi and Manas which act upon each other. When Vijnan becomes unsympathetic or inactive in a degenerated person like a lunatic he laughs or grieves according to the train of thoughts undulating either from Buddhi or Manas It is called Free-will But, it is liberal in its advices to ayogi only. To other persons it reveals its existence at critical occasions by way of intuitions. By nature it is almost a galaxy

of pure knowledge with all its peaceful and blissful effects. Its action is almost the action of the Brahmā. The following Shrutis bear testimony to the Same—

विज्ञानघनधिन्मात्रस्वरूप आत्मा । सर्वो. ३.

The Atman full of the discrimination is the pure illumination of knowledge.

जात्याभासं चलाभासं यस्त्वाभासं तथैव च
अजाचलमवस्तुत्वं विज्ञानं शान्तमद्वयम् ॥ ४. ४९.

Discriminative or definitive knowledge though is one and peaceful, still it appears to have creation, motion, and material existence.

ज्ञानं विज्ञानमास्तिभ्यं ब्रह्मकर्म स्वभावजम् । गी. १८-४२

Knowledge, wisdom and faith constitutes a Brahma Karma, born of nature.

स यो विज्ञानं ब्रक्षेत्युपास्ते विज्ञानवतो वै स लोकाव्या-
नवतोऽमिसिध्यति गतं तत्रास्य यथाकामचारो भवति ।

छा. ७. ७-२.

One, who meditates on Vijnan as Brahmā, obtains the worlds of the knower and the wise; and so far as knowledge reaches he is independent.

विज्ञानसारथिर्यस्तु मनः प्रव्रह्मवाजः ।

सेऽहन्तः पारमात्रेति तद्विष्णोः परमं पदम् ॥ काठ. ३-९

But the man who has the definitive knowledge for the driver and a controlling mind for the reins, reaches the end of the road i. e. that highest place of Vishnu.

The Vijnanatman is confident that the phenomena of the world appear different from itself through Maya, but it is one with the Sutatman which is behind Nature. So, a Satvik person deals with another with all kindly motives for the sake of pleasures. But other people through the delusion of the varying degrees of Tamo and Rajoguna in their minds do not behave in the same way. For example—a little child has no ambitions and ideas of jealousy, so it has a pleasing expression and love for all people, but, another child somewhat older is sometimes jealous of it and tries to do harm to it or requests its parents not to care for it. Here, both of them are children, yet in the grown-up one there has sprung up jealousy and duality. So, there is no love in them for all alike.

Buddhi.

Many authors take it for the ultimate knowledge and omit Vijnân but to show the existence of an equilibrating agent to the influences of lower Buddhi and Manas they have then to call a certain part of it by the name of pure or Higher Buddhi.

यो देवानां प्रमथश्चोद्भवश्च । स नो बुद्ध्या शुभया संयुतकु ॥

श्वे. ३-४

He, the creator and supporter of gods may endow us with Pure Buddhi. Therefore the following classification of the Mandukya is much better. It calls the pure knowledgo of Jiva by Vijñan, the Rajoguni (subtle) by Buddhi and the Tamoguni by Manas. In an ordinary person Budhi is considered to be an agent to determine the acts proposed by the mind.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ काठ. ३.३

Know *Atman* as the lord of the chariot, body as only the chariot, know also boddhi (reason) as the driver, know the minds as the reins. Bhagawad Gita divides Buddhi into three parts and gives the functions of them in the following verses :—

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बंधं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ।

यया धर्ममधर्मं च कार्यं चाकार्यमेव च

अथवाचस्पतिनाति बुद्धिः सा पार्थ राजसी ।

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥

That which knows Karm-Marga (the path of bondage) and Jñān-marga (the path of liberation,)

what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation that Buddhi (reason) is Satvic (Pure). That by which one wrongly understands Dharma and Adharma, and also what ought to be done, and what ought not to be done, that reason, O Partha, is Rajasic (subtle or passionate) that which, enwrapped in darkness, sees adharma to be dharma and all things subverted, that Reason, O Partha is Tamasic (Gross). In the practice of yoga, a person tries to receive more and more help from Buddhi in the attainment of certain powers of miracles. But in the case of a material and unsteady person it becomes unsympathetic and remains latent.

नास्ति बुद्धिर्युक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ गी २ ६६

There is no reason to the unsteady (who is not a yogi or devotee) and no meditation to the unsteady, and for him without concentration there is no peace; for the unpeaceful how can there be happiness ?

MANAS (Mind)

It is the chief factor of the human Soul which works in the waking state of consciousness (Jagrat) It is a receptacle of all *sankalpas* (imagination or emotions) and *vikalpas* (doubts). It is called a sixth sense in the *Gita*.

सर्वेषां संकल्पानां मन एकायनमेव । वृ. २-४-११

Mind is the receptacle of all imaginations.

कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृति

ह्रीर्धैर्मोर्हित्वेनत्सर्वं मन एव । वृ. १-५-३

Des're, fancy, doubt, faith, misbelief, courage, timidity, shame, intellect, fear, all these are mind only. Bri. 1-5-3 It is said that mind, speech and breath arose together from Atman, so they are interdependent. (Bri. 1-5-3.) If mind is controlled, breath and speech are also controlled.

मनो ध्यायत्सर्वे प्राणा अनुप्यायन्ति

While mind thinks, all Pranás think after it.

Mind has its seat in the heart. It is the common experience that when a person gets unexpected news of either grief or joy his heart begins to palpitate first.

यदेतद्धृदयं मनश्चैतन् । ऐत. ३-१

This heart is this mind.

Mind in its real state is Atman enwrapped in Tamoguni Maya, but, when it gets tired of the world it throws away the delusion and becomes itself pure Atman.

मनोहात्मा मनो हि लोके मनो हि ब्रह्म । छा. ७-३.

Mind, indeed is *Atman*, mind is world, mind is *Brahman* chh. 7. 3.

मानसे च विलीने तु यत्सुखं चऽऽत्मसाक्षिकम् ।
तद्ब्रह्म चामृतं शुभं सा गतिर्लोक एव सः ॥ मै ६-२४.

When (the emotions of) mind is dissolved, then that bliss which is witnessed by self (*Atman*) that is *Brahman*, the immortal, the brilliant, that is the way that is the (true) world. Maitri 6-24.

Senses.—

Senses are physical as well as mental. The former are well described in human anatomy and physiology. So, the latter only need explanation here.

(1) The mental senses are the medium through which the knowledge of the physical world is given.

ज्ञानकारणमनः संयोगाश्रयत्वं इन्द्रियत्वम्—तर्कदीपिका.

(Sense is the medium for the application of mind which is the source of cognition.)

(2) They are the means through which the existence of the *Atman* is inferred.

इन्द्र आत्मा तस्य लिङ्गम् । करणेन कर्तुंनुमानात् । सिद्धांतकौमुदी.

A sense through which a subject is inferred is the Generis or logical proof of Atman, the Indra. .

(3) They form the gross covering (of illusion) of Atman.

आमास एव चैव जीवः परस्यात्मनो जलसूर्यकादिवत्प्रतिपत्तव्यः ।

ब्रह्मसूत्र भाष्य २. ३-५०.

Trans:—This soul is an illusion of the Atman which is beyond it. It should be known as a reflection of the Sun on water.

बुद्धिकर्मेन्द्रियप्राणवर्णचकैर्मनसा धिया ।

शरीरं सप्तदशभिः सूक्ष्मं तल्लिङ्गमुच्यते-

Trans:—The subtle body is made up of seventeen things—5 senses which produce knowledge, 5 senses which produce actions, 5 vital airs, mind, and Reason. It called Linga Sharira. Panchadashi 1.1-23

In these verses the senses are not only looked upon as a Linga Sharira (Etheric body) but are said to perform the functions of action and transmission of knowledge. Thus, the Tamas quality of it forms, as it were, a mirror from its gross part when it is associated with the vital substance of the brain. The Rajas quality carries a reflection of the forms of the objects, which are in the physical world, to the Mind. The Sat quality of it, on being illuminated with Atman, transmits the knowledge of objects to Mind and Reason.

आत्मा मनसा संयुज्यते । मन इन्द्रियेण । इन्द्रियं अर्थेन । —न्यायशास्त्र.

Atma unites with Mind, mind with a sense and a sense with an object

In the state of sleep, the Atman is not interested in the physical objects and the vital substance of the brain, owing to the presence of toxic poison, does not form a clear mirror with the mental senses. So there is no reflection of the images of physical objects though the senses are in their original position

The mental senses do not form a part of the brain matter. They, being an Ethereal cover of a soul, depart with it at the time of death.

ममैवांशो जघिलोके जंघभूतः सनातनः ।

मनः पञ्चानिन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

शरीरं यद्वामोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

TRANS —A portion of Mine own Self which is Eternal in the world of manifested life, transformed into an individual soul, attracts the senses of which mind is the sixth abiding in Prakriti. When he acquires a body and when He leaves it, He takes these (senses and mind) and goes as the wind carries away the fragrance of flowers from their seats

In short, mental senses are part of a soul and are liable to be changed into Ethereal mirror by contact with

.. /vital substance of brain. It should, however, be particularly remembered that there is no knowledge of the world to an ordinary person unless the cosmic mind (Samasthi) is united to his Vijnan or Vyasti (the knowledge of the cosmos in seed within the Self) by Atman through his mental senses.

ज्ञानं ज्ञेयं परिहाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ भ. गी. १८-१८.

[The knowledge, the knowable and the knower (are) the threefold bases of action; the instrument, the action, (and) the actor (are) the three-fold constituents of action.]

The Senses inherit the original nature of the Sfurti of Brahman and are always active in the manifestation of diverse objects. Hence, they are called by Katha as the running horses.

इन्द्रियाणि हयानाहुर्विपयांस्तेषु गोचरान् ।

आत्मेन्द्रियमनोयुक्तं मोक्षेत्याहुर्मनीषिणः ॥

The Senses, they say, are the horses; the objects which they perceive, the way; the Atman, when combined with the mind and the senses is called an enjoyer by wise people.

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसन्नं मनः ।

. The dreadful Senses impetuously carry away the mind,
Gita 2. 60.

As the world is an illusion and its objects are ever fleeting and diverse so it cannot give perfect happiness to anybody. Therefore, in order to get eternal peace a person ought to control these running horses (Senses) by means of the mind.

हृदोद्द्रियाणि मनसा संनिवेश्य । ब्रह्मोद्बुधेन
प्रतरेद् विद्वान् । लोतांसि सर्वाणि भयावहानि । श्वे. २-४

Having fixed the Senses with the mind in the heart in the boat of *Brahman*, a wise man should cross all the torrents which cause fear.

यस्त्विन्द्रियाणि मनसा नियम्यारुन्तेऽर्जुन ।
कर्मोद्भियै कर्मयोगमसक्तः स विशिष्यते ॥ गी. ३. ७.

But who, controlling the Senses by mind, O *Arjuna*, engages in *Karmayoga*, unattached with the organs of action, he is worthy.

Body.

It is a limitation caused by *Maya* to an *Atman* in each state of consciousness. In the *Satvic* state it is called a *Karana Sharira*, in the *Rajasic* a *Linga* or *Sukshma Sharira* and in the *Tamasic* a *Sthula Sharira*. All these envelopes are one over the other. A person

in the dream state leaves behind the physical body in bed and travels in his mental regions by means of his Linga Sharira. Also, in the Samprajnat Samadhi he witnesses all the actions going on in the whole world by means of the Kārana Sharira. The Self which is embodied into these bodies with their five Koshas (compartments)—Annamaya (physical) prāṇamaya (vital air) Manomaya (mind) Vijnanamaya (Knowledge) and Anandamaya (Bliss)—is called *Dehi*.

He is like a wave on an Ocean of Brahmā. To see the other regions of the world he has not to leave his physical body but has simply to dive into the Kārana Sharira and investigate the cells of Vijnānamaya Kosha. Thus, the Self (*Dehi*) is, as it were, imprisoned in these bodies. On account of his prolonged stay into them he has become very fond of them.

नवद्वारे पुरे देही हंसो लेलायते बहिः ।

वशी सर्वस्य लोकस्य साधरस्य चरस्य च ॥ अ. ३.१८.

The embodied swan (dwelling) in the city of nine gates, flutters outwards, the ruler of the whole world, of all that rests and of all that moves.

The following two stories will describe well the state of the Self in these bodies.

A Prisoner's Confession.

Chiovang the Chaste when he ascended the throne of China, commanded that all who were unjustly

detained in prison during the preceding reigns should be set free. Among those who came to thank their deliverer on this occasion there appeared a majestic old man, who, falling at the Emperor's feet addressed him as follows: "Great Father of China, behold a wretch, now eighty-five years old who was shut up in a dungeon at the age of twenty two. I was imprisoned, though a stranger to crime, and without even being confronted with my accusers. I have now lived in solitude and darkness for more than fifty years, and am grown familiar with distress. Dazzled by the splendour of that sun to which you have restored me, I have been wandering in the streets to find out some friend who would assist, or relieve, or remember me; but my friends, my family and relations are all dead and I am forgotten. Permit me, then, O Chinvang, to wear out the wretched remains of life in my former prison; the walls of my dungeon are to me more pleasing than the most splendid palace; I have not long to live, and shall be unhappy unless I can spend the rest of my days where my youth was passed in that prison from which you were pleased to release me.

MORAL:—The old man's passion for confinement is similar to that we all have for life. We are habituated to the prison, we look round with discontent, are displeased with the abode, and yet the length of our captivity only increases our fondness for the cell. This is well illustrated by the life of Arjuna. Shri Krishna, through mercy and love towards Arjuna, blessed him

beasts of prey. Lions, tigers and wild elephants and large and terrible snakes abounded in it. Wherever he turned, he saw nothing but these terrible creatures, which began to run towards him the moment they saw him. The poor man was over-whelmed with fear, his hair stood on end, and he fled hither and thither in fright, but wherever he went, he found that he was disturbing more of the denizens of the forest and thus adding to the number of his dangerous foes. Seeing that he was encompassed on all sides and being injured by the thorns and wild plants which tore his clothes and skin, he ran on with desperate haste and found that the wild forest was girt with a net and that a terrible woman stood at a short distance before him etching out her arms as though, like a Rakshasi, she were eager to devour him. Around him were terrible five-headed snakes of dreadful size, which, though unable to move quickly yet shot forth terror and defiance from their eyes.

While running to and fro in this terrible forest, the poor and terrified Brahmin suddenly fell into a deep pit whose mouth was covered with many stiff and unyielding creepers and wild plants and he was at once entangled in these creepers which were thickly interwoven; and like the fruit of a jack tree he hung suspended head downwards in them. While in this position, he beheld a huge and mighty serpent within the pit, and at a short distance a gigantic elephant, dark in colour with six faces and twelve feet, gradually approaching the pit. At the mouth of the pit there was a tree, around a

branch of which elung many bees of frightful forms, busily drinking the honey from a comb which they had built. As soon as they saw the man in the pit they swarmed round him and began to sting him. At the same time two rats, one black and the other white, were gnawing away the roots of the shrubs on which he hung. While he was in this distressful situation, owing to the disturbance of the bees, a few drops of honey fell from the comb into his mouth. The man on tasting them cried "Ah, how sweet, how sweet" and eagerly longed for more. He was in fear from the beasts of prey, from that fierce woman on the outskirts of the forest, from the snakes at the bottom of the pit, from the elephant near by, from the certainty of the shrubs giving way owing to the gnawing of the rats, and there was the annoyance from the bees which were flying about his face and stinging him, and yet, instead of trying to get out of the forest, he only longed for more honey, and every time a drop fell down from the comb, he exclaimed "Ah, how sweet is life!" and remained in that plight without taking any steps to escape from it.

At this stage Dhritarashtra broke out in surprise "What! is such foolishness conceivable? Who was the man? Where is the terrible wilderness in which he was lost? Does he still live, and is there no one to rescue him? Is it possible for me to do anything for him? I am greatly moved by your description of the poor man's situation. Is there no hope for him?"

Vidura said, "Those, who are conversant with Moksha Dharma, the Path of Salvation, use this as a simile. Understanding this properly, a person may attain to bliss. The Brahmin is not some one different from ourselves but represents us. That which is described as the great wilderness is the world, the deep forest within it is the limited sphere of life, the snakes, thorns, tigers, lions and other wild beasts represent the innumerable hardships of transmigratory existence and the diseases to which we are subject. The woman of gigantic proportions residing in the forest is identified by the wise with decrepitude, which destroys beauty, health and intellect. That which has been spoken of as the pit is the body or the physical frame of living creatures. The huge snake at its bottom is Death, the destroyer. The cluster of creepers and plants from which the man hung, represents the desires which bind man to the body. The Brahmin hanging head downwards represents the man who, although by virtue of the potentiality within him is Lord of creation, yet, owing to his low desires, suffers many pains. The sixfaced elephant proceeding towards the tree and standing at the mouth of the pit, represents the year. Its six faces are the seasons and its twelve feet are the twelve months. The rats black and white that are cutting off the tree, are the days and nights which are continually lessening the period of life. The bees denote the incessant worry of life, the vexatious trifles which make man miserable, and the drops of honey which now and then fall into the man's mouth, are our little pleasures which come to us in the midst of great

troubles, but are of small value. The wise know that life's course is such as this allegory describes and through that knowledge they succeed in tearing off its bonds.'

"Rambles in the Vedant."

Thus, though the self is amidst all dangers and liabilities of degeneration still he yields to several temptations until he is convinced that the phenomenal world cannot give the true happiness. Ultimately he resorts to his eternal friend the Vijnatman (Free-will) for the true knowledge to get his delusions removed

योनिमन्ये प्रपद्यन्ते शरीरस्थाय देहिन् ।

रथाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥

काठ. ९. ७.

Some *Jivas* go into wombs to be embodied, others pass into the *Immoveable* (*Atman*) according to their Karma and knowledge

विषया विनियर्तते निराहारस्य देहिन् ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

गी. २. ५९.

Sens3 objects withdraw from an abstinent man, but not the relish for them. On seeing the Supreme, his taste (for y) too ceases

CHAPTER VI

The reality of Noumenon and Phenomenon.

SOUL.—Nobody has doubt of one's own existence as a part of Brahman which is Eternal is at the basis of everybody. Of course the Ahankāra (egoism) which is over the Atman is a portion of the *Māyā*; it will be there so long as it (Atman) will be limited or will remain in the relation of the *Māyā*. Thus, a Jiva though is Nitya i. e. it is the same entity in all the series of lives, —still on losing Ahankar it has its final death. Thus, it is mortal also.

Almost all the ancient religions believe in the separate existence of a soul. But, some of the materialists do believe that the soul is nothing else but the brain matter.

The following dialogue which appeared in the "Vedantin" will refute this theory.—

"The Magistrate said "Dr Sanatkumar, before entering into the merits and faults of the travellers and Lalsing, please, tell me whether you seriously believe in the truths of the Vedant Philosophy."

Dr. Sanatkumar said "Mr. Satya Bhushan you already know that a doctor and a school master are generally considered to be atheists. For, the former does

not find any soul in his dissecting operations and the latter, having no change in his life and prospects, thinks very gloomily of the world. But, from my various experiences I conclude that those opinions are wrong. Old doctors, from a long study of human life, birth, death and mind, seem to be confirmed in their belief in the existence of God and Soul. If you turn to the superintendents of Asylums who have studied mind in various aspects of lunacy, you will find them quite confused and amazed at the mystery of Nature. Many of them become lunatics themselves and the rest greatly devoted to God. In the beginning I was almost an atheist, but by associating with old physicians during consultations and by the study of patients, suffering from nervous and mental diseases, I was led to think seriously of the doctrines of the Vedant Philosophy. Though I am not a master of it, still I can say that I am a staunch adherent and disciple of it."

Mr Satya Bhushan was quite astonished to see this firm conviction of the doctor regarding the Vedant Philosophy and said " Dr. Sanathkumar, I also have had various opportunities of studying the minds of people in courts, but after thinking over the cunning, acute and careful demeanour of common people and intelligence of lawyers, I have often wondered at the subtle nature of the world and have still doubts whether anything can be truly known about it. Of course people deal with you openly and tell you their secrets and assumptions, so you have better opportunities than I to study the real nature

of mind. Now, please, tell me what medical evidences you have found regarding the truth of the Vedant Philosophy. ”

Dr. Sanathumar—Medical Science is advancing every year and has not yet reached perfection; so I will tell you those evidences only which appear to be true to my humble judgement.

A brain is supposed by some materialists to be soul with consciousness, knowledge, thought, &c. I differ from them for various reasons.

1. If it be the storehouse of all ideas and thoughts, it should be of large size in all intellectual and deeply thinking persons. Whereas present investigations seem to show that even idiots may have brains of large size. An elephant has a very large brain but has not the intellect of an average human persons. Some Indian philosophers and learned persons have small heads. Intelligence is not even altogether dependent on the depth of the convolutions of the brain. In fact, present medical knowledge is neither satisfactory nor sufficiently definite for any conclusion to be drawn from it.

2 I agree with some anatomists that a brain is simply a coil of wires for conducting purposes and has centres from whence discharges of nervous energy take place. I believe a soul is separate by itself and with all its knowledge is floating in the 4th ventricle of the brain which is called the *Brahmarandhra*, or principal centre

in Yoga Philosophy. Death does not occur even upon opening a heart but it does follow a small injury to the 4th Ventricle.

3. In some patients Broca's convolution is affected by a disease and speech is lost. By training the opposite centre, the power of speech is regained after some months. According to physiological rules if the nervous centre is affected, the neighbouring organs should be atrophied or degenerated. So, when the mind is disabled it should degeerate to some extent at least. But there is no evidence to be gathered from such patients that this is the case. When they are cured they speak with the former strength of knowledge and character.

4. In chloroform anæsthesia the brain cells are poisoned by certain chemical products and a person loses consciousness but there is evidence that some revelations have been made and strange languages spoken by patients while under its influence. The explanations offered for this are merely theoretical and imaginary. In any case, the fact remains that the brain, which is supposed to be a mere mass of matter, has the knowledge of the whole world in it. This does not seem to be possible.

5. In Samadhi or deep trance, the heart and the respirations have been shown in certain Yogis to be completely stopped. Some of the Yogis have been even interred for nearly 30 days while in the state of Samadhi and taken out alive afterwards. When the heart is

stopped how is the continuity of life possible and why were not the bodies of those interred Yogis decomposed, such questions have not yet been answered.

6. The question of birth is very interesting indeed. Some persons believe that parents transmit their virtues and vices to their children. Considering that idiots have been born to intelligent persons the theory cannot be said to be true. In ordinary circumstances it is found that where there are four or five children in a family they have characters differing from one another and at times have inclinations quite opposite to those of their parents. If it be granted that children acquire the ideas which their parents have at the time of conception it would be very easy to bring forth Vashistha, Rama, Newton, and others. Some persons have also tried those experiments and have not achieved any success.

Some children repeat the likes and dislikes of some ancestors of the family. Many Indians tell peculiar stories suggestive of rebirths of the parents or ancestors in the same family. On investigation, some truth will be found in it.

8. The question of death is a very interesting one to me. The fore-telling of the exact time of death by some persons has been often proved to be true. I think it suggests that a soul comes to reap the fruits of its past karinas here for a limited period. By measuring the kinetic energy of every organ and tissue if one could

find out by mathematical calculation when the machinery of the life of a person is going to cease, I think, it would upset many Indian theories of *karinas*. But, I suppose, there are no hopes that it can be made possible.

9. Some cases of the revival of persons after death have been greatly discussed in the medical papers. In August 1907 I read in the London paper a peculiar experience of an English priest on his revival after death. It excellently illustrates the points described in the Indian scriptures.

10. The question of the appearance of Ghosts has been a difficulty to all nations. All scriptures testify to their presence. We occasionally read articles in both European and Asiatic papers about their appearance in this or that place. Some persons have actually seen them. I have, myself, twice felt their influence, although I have not seen their faces. One case in particular is worthy of being mentioned in detail. A lady was supposed to be possessed by a spirit and she was under the treatment of many doctors of repute for Hysteria without any success. I, also, tried all the remedies for Hysteria upon the lady without success. At last, I gave her a Mantra to repeat everyday to increase her spirituality. She did so for a month and was perfectly cured of the disease. I cannot understand how a nervous disorder should be made to cease by the repetition of a Mantra.

11. While under the influence of mesmerism some persons have revealed the history of their past births

and these accounts have been verified also by others to their satisfaction. Besides, there is also evidence that there have been persons who have lost all memory of what has happened in their present life and have retained the memory of a past life, particulars of which were found to be true upon investigation. Yoga Philosophy also boldly declares that a person is able to see all his past births and actions in the state of सप्रज्ञात (Samprajnat) Samadhi.

If you consider all these points, I am sure you will agree with me and the old physicians that the nature of the Soul is quite different from that of the physical body. I am of opinion also that if the nature of mental diseases be studied through the Eastern psychology of the Yoga Philosophy much light will be thrown upon the subject of nervous diseases. Thus, dear friend, I have told you something about the separate existence of the soul. I have also made many medical observations regarding the latent potencies of a soul which have been already advocated in the Vedant Philosophy. I will tell them to you when we meet again. I must now say Good bye.

Dr. Santhoomar has well explained to me the separate existence of a soul but I would like to see it passing and entering a body. Sushila said 'You can not see a subtle body with your physical eyes. You must have a subtle sight for the same but there are various ways by which you can infer its existence. I shall mention a few for illustrations. I have many times

heard and seen demonstrated at "First aid lectures" that the anatomical organs, constituents of blood and physiological functions in each human body are the same. So, taking the materialistic views into consideration I cannot understand how one person can differ from another in the matter of habits, temper, feelings, intellectual capacity, likes and dislikes &c. Every person has a peculiar constitution and susceptibility to atmospheric influences. My aunt has been suffering from gout and rheumatism. Consequently she is like a barometer and can foretell cloudy or fine weather at any time. When we are born of the same blood why should she suffer from such an illness and we remain in perfect health. The influence of affinity is very interesting. We feel almost tied down to each other thereby. Whenever I am ill I measure the depth of your love towards me and always wonder why one should be so much attached to one person and show indifference to another. When children embrace you I am sure you are in the ecstasy and unity of love and never feel duality. We often observe that some persons have influence over others while another though superior to him, has not.

Facial expressions are almost the index of a person's character. The accurate predictions of a fortune-teller are most striking and a proof of the past Karmas or destiny of a person. When plague first broke out in Bombay, a friend of mine had high fever. His case was not properly diagnosed, still the doctor advised his removal to the plague hospital. The very words "his re-

mov'd gave a shock to the patient and he immediately succumbed!! This clearly shows that life depends on mind. Regarding faith cure I am convinced that for a cure a great deal depends on the personality of a doctor and the amount of the patient's faith in him. I don't believe that a broken limb is cured by faith but strength of mind does get over many evils. Please, think over some of the marvellous cures recorded at the temples of Benares, Pundharpur, Mathura, Lourdes in France and at the Emmanuel Society of Boston and London. I am sure all these points will clearly show to you that soul does exercise force in some way or another and does not remain dormant in the brain. The radiation of its aura is said to be constantly active like electricity. In fact a person tries to use his influence over another in every act and expression and thus secures the likes and dislikes of others. The questions of affinity and love cannot be solved without considering the attachments persons have for each other in previous births. Mind and Reason are simply the collective expressions of past births. Through them individuals show intellect, temper, tendencies &c in this life different to one another.

Thus a soul is separate from the brain matter. Through the influences of Mesmerism and Samadhi the history of all the previous births of anybody can be traced satisfactorily. In conclusion the state of a soul is apparently real so long it exists in one of the three Lokas (regions heaven, sky and earth).

The following dialogue which appeared in the "Vedantin" will explain well the three states of consciousness in which an ego is involved while it exists in the phantasm of the Universe.

A. Why is music charming?

B. Because it pleases us.

A. What part of your nature does it please?

B. It pleases my mind.

A. Does it please you or your mind? The mind cannot be separate from the "I" (what forms an Ego.)

B. It pleases the mind first and then the "I."

A. Has the mind an existence separate from the "I"?

B. No, the "I" is pleased through the mind.

A. What is mind?

B. It is that through which "I" thinks.

A. One thinks of good or bad ideas. Is the "I" good and bad at the same time?

B. No: "I" is separate from these qualities because when one says "I am happy" and at another time says "I am unhappy" it shows that the "I" is a judge of both good and bad states.

- A. Who is happy or unhappy when "I" is the judge?
- B. Jiva (Ego) performs all actions; he talks with a person he derives pain or pleasure from the talk of others. He judges the character of a person. He digests food &c.
- A. Does the "I" become many in doing these actions?
- B. No; "I" is one but through its powerful mind it does all these things, as in a factory various machines are driven by the power of an engine. The engine is one, but it does many actions.
- A. What is, then, the mind?
- B. It is the collection of experience (derived from the objects in the world) of the "I" of the past and present 'n time and space.
- A. What sort of collection does it make?
- B. The collection of *Satvika* or pure, *Rajasika* or passionate and *Tamasika* or gross deeds. Through these the 'I' works by means of the physical body in the world in different ways.
- A. Is "I" always entangled in these ideas or can it remain aloof from them?
- B. It can for a moment but not for long. As it will take up another idea

A. How can it remain still for a moment?

B. When one is disgusted or tired he says "Let me be quiet or alone." Here he throws away all his ideas and remains still for a moment; but as he is quiet other ideas come to him.

A. Can "I" be lost?

B. "I" cannot be lost. It exists as a conscious relation to a world so long it (world) exists. When subtle or Rajasik, or gross or Tamāsik ideas disappear then "I" will be the universal and think of itself as the Creator. When Satvik idea disappears "I" has world in nucleus

A. In which state is pain or pleasure?

B. In the Satvika state there is bliss. In Rajasik there is more pleasure than pain. In the Tamāsik state there is more pain than pleasure. In the gross and subtle states the pain and pleasure are temporary.

A. Why is there no pain in the Satvika state?

B. There is no such experience. When one is disgusted he is glad to be still. All the acute pains of the diseases are relieved during deep sleep. If there were pain in the सुषुप्ति or the Satvika state these acute pains or troubles of the gross state would be exaggerated there, as they disappear hence there is no pain in the Satvika state.

- A. We feel pleasure in the gross state also; so why should this state be considered painful?
- B. Pleasure in that state is but transient. All work, done through various ambitions in the gross state of the world, turns out to be painful in the long run; hence one cannot attain bliss in this state.
- A. Why are there three states of consciousness?
- B. The subtle and the gross states have the pair of opposite qualities and the Satvik is the neutral and balancing to both. Charcoal remains as a black heavy material in the gross state. It is a luminous flame in the subtle state and when it is burnt up it is a knowledge of a material producing heat in the Satvika state. In the human body the Satvika nature controls the subtle and gross natures of the mind as when one is tempted to steal a thing, his gross nature bids him to do it; his subtle part is tempted to do it and is suspicious of the result, and the Satvika positively declares the sinful result of the action.
- A. Is the Satvika state active?
- B. No it is passive; but It has the true knowledge of the world.
- A. Is there any such thing as a state?

B. Yes, there is; when we are awake and do actions through the physical organs, this state of consciousness is called a waking state or जाग्रदवस्था (Jagritavastha). When we work through the senses in sleep and do all actions as we do (with the result of pain or pleasure) in the waking state of consciousness it is then called a subtle state or स्वप्नावस्था (Swapnavastha.). This state is subtle because it has no gross limitations such as are found in the gross state e. g. to go to London from Bombay one has to cross the ocean but in dream he can go through mind.

The third consciousness is called सुषुप्ति or deep sleep (Sushupti). Through deep sleep or trance one merges into the Whole e. g. when we come out of the deep sleep state we have no memory of having had seen different people there. Besides there are various other states of consciousness as there are various intermediate shades of colours between the black and the white. For example—The Satvika or trance state has three characters—Gross, Subtle and Pure

(1) In the Gross Satvika the memory of the Dream and Waking thoughts of the person are laid aside.

(2) In the subtle Satvika State (संप्रज्ञात-समाधि) one can know what is going on in any part of the world.

(3) In the pure Satvika (असंप्रज्ञातसमाधि) the 'I' knows that He is behind the phenomena of the world.

The waking and dream states have also substates as above.

World.

It is a phenomenon caused by Mâyâ through her magical plays upon the Jivas bound by Avidya or Nescience. It must be remembered that the world is not a production of Mâyâ alone which has no separate existence; but it is the result of the combination of the Maya and Jiva.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तृति त्रिविधः कर्मसंग्रहः श्री. १०.१८.

Knowledge, the object to be known, the knower (form) the threefold impulse to action; the organ (senses), the action, the agent form threefold basis for the completion of the action.

In other words, owing to the veil of ignorance (Avarana) caused by Avidya the knowledge of the Jivas has been, as it, reflected in diverse ways on the magical curtain of Mâyâ as a ray of the sun is reflected by a conical piece of glass into several colours. The objects of sense-perception thus produced are carried down by heredity to succeeding generations. The habit

of seeing them externally gives an impression that they (objects) are outside and were already created before the appearance of the Jivas in the world.

Thus, so long there is a limitation of a body to a Jiva the world will exist outside. To a yogin who has controlled his breath, Senses and Mind, the objects of sense-perception may not be a temptation to him still the world exists to him as it is so long he has a body. After his final liberation from the limitation of any human or celestial body he will be Brahm having the seed of the world (Prakriti) in him.

Though Maya is considered to be an illusion, still it does not mean that it is not in existence. In the original state it is with Atman as a general Sfurti or vibrating force but soon it becomes Prakriti, i. e., what is towards action. In fact, it is a desire for creation. After the creation it tries to delude the Atman by assuming the form of Avidya. Faults result from further delusions.

अस्ति भाति प्रियं रूपं नाम चेत्यंशपंचकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ योगवासिष्ठ.

(Existence, Resplendence, Love, Form and Name —of these five the first three represent Brahma and the two latter, the world.) Yogavasishtha.

मायायां प्रतिविम्बं चैतन्यं ईश्वरः ।
अविद्यायां प्रतिविम्बं चैतन्यं जीवः । यदंतिपरिभाषा

(The Active Principle reflected in Maya is called Ishwar or God The Active Principle reflected in ignorance is called Jiva or Soul.) Vedant Paribhasha.

यदिदं दृश्यते किञ्चित्तद्वास्ति किमपि स्फुटम् । योगवासिष्ठ.

(The world which is perceptible is not so real even to an atom.) Yogavasishta.

Although the world appears as an illusion to a Yogi in trance, still to an ordinary person the laws of the three states of consciousness of Maya are definite and he has to abide by them, *e. g.*, in the waking state he cannot say that he does not see the world. Of course it will vanish to him in the deep sleep state, the idea of the existence of the world and his duties remain with him so long he has the limitation of "I." He cannot ignore his responsibilities and forget the purpose of his life.

Therefore it will now be evident that a world with all its objects of Sense-perception disappears when a Jiva is completely rid of all the bodies. Notwithstanding Prakṛiti will persist as a Sfurti (Nature) in *Bṛhman*. He may remain quiet for some time without the thought of a world, still through his nature He has to reproduce the world from Prakṛiti. Thus Sfurti is Anādi (without a beginning) but Sānt (with an end). However, a Vedantist who has attained Atma Jnan and has a body, certainly, cannot say that he does not see the world. To say that it is a phantasm and that it does

not exist to an atom he must disappear and be *Brahman*. Still, the eternal Truth that the world is a phantasm should be remembered by every Soul who has a desire or salvation.

The following description of the three miraget which is published in the "*Dream of Ravan*" is worth reading.

(*From "The dream of Ravan."*)

That blue Mrig-jala, or deer water, which mocks the weary hart, and deceives the human traveller, in the wilderness, typifies, indeed, those false rivers of delight and, delusive hopes of happiness, which the world spreads afar off before the longing pilgrim who is a way-farer in this wilderness, to lure him on in the perpetual pursuit of an unreal content and joy, but which ever vanish as we approach, and mock the fainting soul in the very moment of expected fruition.

That white mirage which built up the Gandharva City of fairy palaces in the clouds, to melt again like mist into the air, is the emblem of that delusion which sets the blinded-soul, instead of staying at home and attending to itself, and seeking its satisfaction there only where abiding peace is to be found, in itself, in seeking to know itself, and to recover its own true relation, a participation in the divine nature,—urges it for ever to depart far from itself, to forget itself and its own high birthright; and build up for its solace vain projects

in the distance—magnificent fairy castles and palaces in the clouds, or in the land of dreams which ever dissolve as soon as built, and leave the soul in disappointment to begin afresh.

But the *Kāla Vivarta*, that flitting black mirage, or mirage of Time, has a more special signification. This besets thee at the outset, to denote, that, in all the events that were to follow in thy dream—in all the visions which were shown, and all which in relation thereto may yet be called up before thee, as well as in all the voices of interpretations which shall be uttered to thee—Time shall stand in a reversed relation, its unities and succession be broken, its distinctions confounded. The far, far future shall become present or past, the past become future, the present be pictured as yet to come or long gone by. All distinction and succession shall be forgotten and lost in an eternal present. Without this indication from the black mirage, neither the dream nor its interpretation would be intelligible.

The world is considered an illusive phenomenon seen by a *jiva* over the curtain of *Māyā* like that of a snake over a rope or a Mirage in air. Let us see how this illustration is applicable here. By the veil of ignorance or *Avidya* a *jiva* forgets his true knowledge. The thoughts of *Brahmā* which surround him in a dim mirror of *Māyā* are now known by him under ignorance (darkness) in certain names through his previous memory of the names of the objects which were present in

him in the state of (complete) Brahmá. As he has received himself a certain form (body) through Avidya, so he gives forms to all the other thoughts of Brahma, knows and remembers them in certain names and forms, and becomes himself happy or sorry according to what memory he has of the qualities of those sense-perceptions. But when Atma-jnan dawns in him the darkness of Avidya disappears, the temptations of the sense-objects vanish and he realizes that he is Brahmá and the world is simply his imaginary phenomenon in the Maya which is latent in him.

the *Karmas* are required for both seeking pleasure in the world and to return to the Original Truth.

Before discussing fully the *Karmas* something more should be said about Love, Happiness and Sin.

Love—Is it inherited?—When a person is advised to renounce the world he thinks that he will soon reach a condition in which there is nothing of pleasure or interest. Being extremely attached to his relations and ambitions, he dislikes such advice. The idea of creation and amusement is an inherited one in all creatures from Brahma. Even Brahma cannot give up *Mâyâ*, the author of creation.

When such an advice as “to be in the world but not of the world” [i. e. not to be extremely attached to relations and ambitions] is given, some also think that it may lead to want of love in a person but it is not so. The desire for existence in the world is itself a proof that Atman is very fond of it. When a person is dying no-body can prevent his death by a show of extreme fondness and attachment. In fact, such a person loses presence of mind and neglects to do what is necessary for the good of the patient; while a person, who has his mind under control, is very steady and calm. He does all things for the dying person with the same love in his heart. Thus, Love which is inherited from Brahma should be universal.

Happiness:—It can be inferred from this word that there is such a state as happiness. Without

its reality nobody would strive for it. As everyone in the world, at the first thought, hopes for it in each action, so this is one of the evidences for its reality. It is proved by experience that it lies in purity of heart or in concentration of one's mind; so, for its attainment, it is clear that a man should not trouble himself with diverse thoughts or associate with people of different ideas. It is also necessary that life should have a definite plan and be in harmony with itself. It is only accomplished through concentration, renunciation and realisation of the knowledge of Atman.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावायतः शान्तिरश्नातस्य कुतः सुखम् ॥ भ. गी.

There is no steady reason in him who is not self-controlled nor for the uncontrolled is there concentration. There is no peace for him who is without meditation; how can there be happiness for the unpeaceful.)

In short, happiness is like a circle which starts from a point (Brahma), runs in a definite direction and ends at the same point. Pleasures are temporary so they are mere waves of enjoyment in the current of happiness.

(*M. M. Munshi*)

To seek for happiness is a legitimate object of humanity, and if we understand humanity aright,

we shall perceive that the pursuit, the *conscious* effort to achieve that end, entails a discipline, a self-control an ordering and a regulating of our life which in itself ennobles. It is the universal, blind, unconscious groping after happiness that we have cause to fear, or what is worse—an aimless, purposeless existence which in its blank indifference leads to unscrupulous action on the part of the individual who, thus encroaches upon the rights, and mars the happiness of others.

JANE HUME CLAPPERTON.

Half the world is on the wrong scent in the pursuit of happiness.

HENRY DRUMMOND.

We take greater pains to persuade others that we are happy than endeavouring to think so ourselves

CONFUCIUS.

Sin:—What is sin? Atman is all knowledge (सत्यं ज्ञानमनन्तं ब्रह्म । शु.) It can be neither good nor bad. These ideas only operate when Mâyâ works in the three states of consciousness. Therefore the standards of good and bad will vary according to time, space and consciousness. It is not possible to have a definite standard of good and bad. Sin is a social conception made for the sake of preserving peace and dread in the minds of the people, lest they should degenerate and lose happiness. In the "Discussion on music" it is well

described that pain exists more in the waking state and there is no pain in the deep sleep or Satvik state. It is a state of bliss, Sachchidanand. In short, sin means apparent separation, through *Mâyâ*, of *Atman* from *Paramatman*, limitation of self and its consequent attachment to material things leading to pain.

Dread of sin:—To hide a sin a sinner commits many other sins. Thus he becomes more and more degenerate. Both in this and in the next life he is driven to bad society and circumstances which again put off his salvation to a greater distance. A dread of sin makes a person careful of his *Karmas* and saves him from future dangers. It reminds him also of the transitory nature of pleasures and the unavoidable nature of the rebirths which are necessary in order that the fruit of sins may be reaped. Such deep thinking, if repeated frequently, leads to piety and spiritual growth.

- i वर्णसंकर (Intermingling of castes) and
- ii हिंसा (killing of creatures) are considered the greatest sins in India.

(1) Particular attention is also paid to caste in India. In ancient days the four castes—(1) *Brahman* (Priest,) (2) *Kshatriya* (warrior,) (3) *Vaishya* (Merchant) (4) *Shudra* (Servant)—were formed by adjusting the actions and virtues of persons so as to keep up the standard of virtues of the respective caste in successive generations, *Arjuna* showed his anxiety to keep up the sublime truth of the caste arrangement.

संकरो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिंडोदकाक्रियाः ॥ B. G. ४२

TRANS:—The intermingling of castes or racial blood necessarily leads those, who ruin a family, and the family itself, to hell (degeneration). Their ancestors also, being deprived of libations and rice-halls, fall down (to hell or to degeneration).

A family inherits spiritual, intellectual, and moral tendencies, of the nation and country to which it belongs, with all its past historical traditions. When there is an intermingling of the blood of two different nations, say of an Indian Brahman and an African Negress, the issue will not show the spiritual, moral, and intellectual tendencies of the Brahmin. In exceptional cases the issue of such parents may be found intellectual; but from want of good society or sympathy of other people of the original races or castes they do not prosper. So, to keep the racial and family tendencies intact, particular attention is paid by the Hindus at the time of marriages to the net selecting a bride and a bride-groom कुलमित्रे परीक्षित &c. आश्वलायन. If such intermingling of blood of different nations, or different castes of the same race, continues, then the descendants will gradually lose the ancestral virtues and will degenerate further and further. It is generally supposed that a son's duty is the fulfilling of the wishes of his father. The Hindus further believe that the advantages, derived from the charitable actions and the religious rites performed by a son for the sake of the spiritual advance-

ment of his deceased father, are really enjoyed by the father. In a degenerate family an illegitimate child has not so much respect and anxiety for the future good of his deceased father, hence, from want of the spiritual help due from his son, he also does not attain to final peace.

पिंडोदकक्रिया : = Ceremonies of offering rice balls and libations to ancestors. These are prescribed in detail in the Manusmṛiti for the Hindu Dualists.

They are enjoined to offer a ball of rice which is called Pinda to the souls of their ancestors as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water is to be performed daily. This Tarpana ceremony is supposed to satisfy the ancestors.

The souls of such men, as have left children, are supposed to be transported after death into a region of Pitṛilok (Moon and Mars) where their stay is determined by their former virtues, provided these ceremonies be not neglected by their children; otherwise, they are precipitated into Hell and doomed to be born again in the wombs of beasts. If their sins are removed by the above ceremonies, called Shrādhā, performed by their progeny, they attain Mukti or Eternal Salvation i.e. they are released from future transmigration and absorbed into Brahman.

Advaitis as a rule do not depend on others for salvation. They work out their own Karmas and remove the hindrances to liberation by means of knowledge.

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

TRANS:—By these misdeeds, which cause caste-interminglings of those who ruin families, the eternal duties of castes and virtues of families are abolished.

COMT:—The misdeeds refer to the destruction of the males in a battle and consequent birth of illegitimate children from the corrupted females as shown in verses 40 and 41.

The virtues of a caste or sect generally depend on the acts of the families constituting it. For example, if some of the Brahman families were to devote their whole time to mercantile pursuits in Africa and grow rich, most of their relations and friends would join them also. Thus, the inherited secrets and knowledge of the Vedic Mantras and the Vedant Philosophy will be lost by the Brahman community in Africa.

Shri Krishna has mentioned in Chap. 4th V. 13 that the four caste have been arranged according to the virtues of people. Here he, also, indirectly gives the advice that people should refrain from such sins as will cause confusion of caste Dharmas.

PH. M.—Class distinctions and family accomplishments are said here to be eternal whether they be rigidly marked out in a nation or not. However, the four distinctions of the priest, the ruler, the merchant, and the servant are found everywhere. When a person aspires to salvation, he has to go through these four

stages. He has to begin with the service of God in some form of Devotion. He has, then, to balance his doubts and reason by considering the theologies and philosophies which are in the world. He has, then, to fight against all the evil propensities of mind and practise control over reason. Finally he has to refrain from killing any thing, to realise internally the principles of natural brotherhood, and to gain the real knowledge of the world before realising himself as the omnipresent and omniscient state of Brahma.

Maintenance of life (Ahimsa) is one of the moral principles which are innate in a person. A person, who has attained Brahmajnan, understands well that he has to help humanity in its progress towards the attainment of supreme bliss and unity, and not to try to destroy it and thus to throw himself into extreme degeneration and grief.

यस्मिन्धीः वृथिवी चांतरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।

तमेवैकं जानथ आत्मानमन्या दातो विमुञ्चथामृतस्यैव सेतुः ॥

मुंडक.

(He in whom the heaven, the earth, the antariksha (sky), and the mind with all the pranas are centred; know him to be the one Atman of all; abandon all other speech; this is the road to immortality. Mundak.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं न्दीर्घात्मनः ॥

B. G. XVI 2

TRANS:—Harmlessness, truth, freedom from anger, renunciation, tranquility, absence of crookedness, compassion to living beings, unegotism, mildness, modesty, absence of fickleness.

Karmas—Their classification according to the nature of work.

Looking from the standpoint of Brahman, Karma does not mean the Samsaric (worldly) action and the Agnihotradi Kriya (rituals) which are practised for the attainment of the heavenly pleasures. But it means in the words of Acharya—*चक्षुर्मनःकायादीनां प्रवृत्तिः*... The tendency of speech, mind, body &c. i.e. the action which springs forth from the Eternal Sforti (Impulse) of Brahman. Also, Shri Krishna in the 5th verse of Chap. III clearly says "It is impossible for a person to pass a moment without any action." In (V. 7) he says again "Though doing he is not tainted." i.e. the five senses of such a yogin will merely react with the ideas of the name and form of a particular object but will never have feelings or cravings (*vāsnās*) for being attached to it. Such action being infinitely continuous it cannot be synonymous with Karma which leads a person to attachment and bondage. Shri Krishna in (XIII 31) says "The self neither acts nor is tainted." Therefore, this Karma means Pravritti (tendency only.)

II. Now regarding the karma mentioned by Shri Krishna in the verses (IV 15) "Do thou also perform action as did the ancients in the olden time"

and (III 20) " By action alone, indeed did Janak and others aim at perfection." In these He refers to the work which a person, liberated from further births and deaths has to do for the good of the humanity (लोकसंग्रहार्थम्). Such works when done for the sake of God or being transmitted to God (ईश्वरसमर्पितम्) always lead to purification of one's own Sat (सत्वशुद्धि) and the rising of pure knowledge (ज्ञानोत्पत्ति); therefore this Karma is called Lokasangrahartham Karma or Karmabhas (कर्मभास) illusion of Karma.

III. The Agnihotrâdi ritual which is practised for gaining all enjoyments in the heaven is called Kâmya Karma (काम्यकर्म); Karma done with the desire of fruits.

IV. Lastly that Karma (शोकमोहादिसंसारदुःखचञ्जिभूतम्) which has in its seed the pains arising from temptation and grief caused by the samsara (wordly affairs) is called Vikarma or Nishuddha Karma विकर्म or निषिद्धकर्म (Prohibited or undesirable Karma) Regarding Naishkarma.—It does not mean want of work, because such a state is absolutely impossible. This world has been considered a result of an imagination of Atman.

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वभाषया ।

स एव बुध्यते मेदानिति वेदान्तनिश्चयः ॥

TRANS:—The atman (The Deva) imagines himself by himself through the power of his mâyâ

he alone cognizes the objects so sent forth. This is the last word of the Vedant on the subject. When Brahman has such mental work to go through, He cannot be called to be inactive. Of course his action is (Nishkama) without any desire for fruit. So the word Naishkarma means want of that work which a human being is attached to by temptations and ambitions. Shri Krishna has made this much more clearer in the verses (III 22) न मे पार्थास्ति कर्तव्यं I have nothing whatever to achieve. (III 24) न कुर्व्यां कर्म चेदहम् If I should not perform an action (IV 14) न मां कर्माणि लिपन्ति न मे कर्मफले स्पृहा Actions pollute Me not nor have I a desire for the fruit of actions. Now, the word (Akarma) inaction is more interesting. Gita. (IV 18) refers to कर्मण्यकर्म यः पश्येत् (He who can see inaction in action.) So it simply means an imaginary action. It refers to the action of Brahman. These two words Akarma and Naishkarma are very important in the Vedant philosophy. The former suggests that there is some sort of action or impulse (called Nirvishesh Sturti by Shri Dnyaneshwar) in Brahman and the latter suggests that Brahma's or God's action (called Savishesha sturti) has its definite and regular course never to be mixed with human action.

Any how they do not suggest that the original Purush or the absolute lies inert behind the three-fold actions of māyā. This will be more clear from the following illustration. The reflection of the Sun or Moon on water has striking effects on fish in the lake. They

think that some luminous object is floating on the surface of the water. They swarm towards it and begin to fight amongst themselves to get it. In this struggle small fishes at times seem to be killed. Now the question naturally would arise—Who killed the fishes? The charge would rest either on the Sun or on the reflection of his rays or a big fish. The last is indeed a direct offender. But it may point to the other two for being indirectly responsible. The reflection has no separate existence: so it cannot be called to account for the sin. So, the whole blame should fall on the Sun. But he would say that he never thought of killing the fishes and never did anything with a view to bring about that result. So none of them is directly guilty. But on closer examination it will be found that the rays of the Sun were the real criminals. When projected from the Sun they behaved themselves with the pure (Sātvika) motives of imparting knowledge and showing equal favour to mankind; further, when they were reflected, they (Rajasik) tried to delude the big fishes with gorgeous colours and created in them a greedy desire for having the luminous object for themselves. The reflected rays with their angry looks killed the poor little fishes. So the rays of anger were the real criminals. But these being transient and of the nature of māyā cannot be captured. Thus, Māyā the author of all the mischief can never be caught. But, the gross-natured (Tamsik) soul as of a fish has always to pay the penalty. In this illustration, it will now be even

that the sun has his self-luminous nature which he can never change. Though his luminous rays are not doing any Vikarma (Revolutionary work,) still the action resulting from them is systematic and scientific. So, it should be called Akarma. The reflection acts on a limited area cheering up the fishes and never thinking of starting quarrels among them. So its action should be called Naishkarma. While the action of the fishes should be called विकर्म (Vikarma) thus, from the above illustration it will be easily known how the action of Brahma is called Akarma; that of Atman Naishkarma; and that of soul (Buddhi and Manas) Vikarma. However, it should be clearly understood that Brahman is neither nothing nor something without any action. The Agnihotradi (rituals) karmas are called kamya karma as the person practising them has always the desire of heavenly enjoyment which are so transient

They are also classified according to the caste into four parts :—

ब्राह्मणकर्म—Brahmanas (those who are well-versed in the religious Shastras and have realized Brahma) should teach the religious truth to the other three castes.

क्षत्रकर्म—The warriors should help to protect the Swadharma at the time of its degeneration or loss. They should rule with justice and keep the subjects free from all dangers and sufferings.

• **वैश्यकर्म**—The Merchants should open businesses and provide all people with whatever they want without practising treachery or untruth in their business.

शूद्रकर्म—All illiterate people should serve the above three castes with all the honesty and subordination.

Shri Krishna divides *Karmas* into three parts—

Satvic—It is an ordained action. It is free from attachment, done without love or hatred by one who has no desire of its fruit.

Rajasic—It is done by one longing for pleasures with troubles and degoism.

Tamasic—It is undertaken from delusion without regard to ability and to consequences—loss and injury to others.

Now thinking over all the classifications of *Karmas*, the question arises as to which *Karma* should be practised to gain salvation or self-realisation. Going back to the above illustration, the angry looks of a big fish cannot in a moment be changed into the forgiving and calm looks of a saint. Still the fish has to get them by steady efforts. First it will not only have to give up the quarrel and other *Vikarmas* with small fishes but it will have to realize that he reflection of the Sun is neither an object of eating nor of enjoyment but it is a mere reflection. On the authority of several verses in the Gita Shri Shankarāchārya emphatically says that for salvation a person should avoid the *Agnihotrādi*

Kriyas as they keep up permanently the thoughts of dualism (God and devotee) and ambitions for transient enjoyment. But he should practise Karma sanyas i.e. getting rid of the Kurmas which lead to attachment and bondage viz. the Vikarmas and the Kamya Karmas. He should study the Vedant philosophy and try to do Nitya Karmas (essential works of yoga, eating, charity &c.) for Lokasangraha (good of humanity) and Chitta-shuddhi (purification of mind) as the Janakas did. Since in Akarma there is no subject as the person thinks himself to be the universal Atman and in Kamya Karmas there are subjects and objects (God and devotee) and desire for fruits of worship, their concordance is never possible. The following masterly and explicit opinion of the Acharya are indeed extremely important.

गोताशास्त्र ईषन्मात्रेणापि धौतेन स्मार्तेनैव कर्मणात्मज्ञानस्य
समुच्चयो न केनचिद्दर्शयितुं शक्यः ।

TRANS:—It is not possible for anybody to show in the least sense in the Bhagawat Gita, the conjunction of self-knowledge with the Karmas (Agnihotradi) enjoined in the Shruti and Smirti.

कर्मन्यासे प्राप्तेऽपि ईश्वरसमर्पितेन कर्मणासाधनभूतेन संसिद्धिं
सत्त्वशुद्धिं शनोत्पत्तिलक्षणां वा संसिद्धिमास्थिता जनकादय इति ।

TRANS:—Even having obtained a state of renunciation of actions (Vikarma &c) Janaka and others by means of dedicating action to God obtained the purity of heart which gives rise to the pure knowledge.

तस्माद्गोतासु केवलादेव तत्त्वज्ञानान्मोक्षप्राप्तिः ।

TRANS.—Therefore it is told in the Bhagawat Gita that realisation of Atman (salvation) is attained by Spiritual knowledge alone.

The word Swadharma is of the greatest importance in the Gita. It has been translated in various ways by several authors and its meaning has been misconstrued by some. So, it needs an explanation here. The word swa means self. If it be applied to Vijnan, Buddhi or Manas of an Ego the duties or Dharmas will vary considerably. Some authors translate it into "nature" and classify the Dharmas according to caste and nature of each individual. Thus, if these various interpretations be accepted, the Dharma taught by Shri Krishna will be sifted from its original sense and modified according to the will of any person. But, there are many verses in the Gita which prove that by the word Swadharma Shri Krishna meant only the Dharmas of the Atman.

प्रकृतिं स्वामधिष्ठाय (IV 6)—Ruling over my own Prakriti—Here Shri Krishna explains His own state Brahma and the word Swa by Prakriti. He does not refer it to the Mayâ in its various aspects. So, it is evident that Dharma should be explained in that sense only.

शाश्वतस्य च धर्मस्य प्रतिष्ठादम् ।

I am the abode of the eternal Dharma. Here he has fully expressed His relation to that Dharma which

is eternal. He does not mean thereby other fleeting Dharmanas according to Mâyâ or caste.

केवलं परमार्थतत्त्वापेक्षायामेव तु स्वधर्मम्

TRANS:—Swadharma consists only in the principles which illuminate higher knowledge leading to Bliss. Here, Acharya observes the standard sense of Dharma. धर्मो धातुःस्वभावतः Goud IV 81 Sankara. Dharma (of Atman) is naturally a foundation of Sat. एष स्वधर्मोऽभिहितो यो वेदेषु This Swadharma is told in the Vedas. Thus, it will be seen that the ancient authorities have always translated swadharma in the sense of Dharma of Pure Self. Shri Krishna has fully explained the natural Karmas of a person when he is qualified for the state of Bramha.

शमो दमस्तपः शौचं क्षांतरिज्वमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

B. G. XVIII 42.

TRANS:—Calmness, self-restraint, austerity, purity, forgiveness, also uprightness, wisdom, knowledge, belief in God are the natural Brahman duties.

In the further two verses, He is extremely emphatic and definite in giving the meaning of Swadharma.

धेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेय परधर्मो भयावहः ॥

B. G. III. 35.

TRANS:—Swadharma, though destitute of temptations is better than another Dharma which can be easily gained. It is better to die in the Swadharma. Paradharma is full of danger.

धेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

B. G. XVIII, 47.

TRANS.—Swadharma, though destitute of temptations is better than another Dharma which can be easily gained. He who does his duty laid down by nature does not incur sin

Though the Advaita Dharma is without special temptations and difficult to follow, it is so essential to nature that every one has to go through it in the long run. Therefore Shri Krishna heartily appeals to men to stick to it firmly and to die with convictions regarding its truth in order to be born with the same until final emancipation is attained. Had He unsteady meanings of His Dharma He would not have been so emphatic in his opinion.

स्वधर्ममपि चावेक्ष्य न विकल्पितुमर्हसि ।

धर्म्यादि युक्ताच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥

B. G. II 31.

TRANS:—Looking to your Swa-dharma you should not falter; for there is nothing better to a Kshatriya than a war establishing true religion.

अथ चेत्त्वामिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥

B. G. II 33.

TRANS.—But if thou wilt not fight this religious battle, then casting away thine Swadharma and thine honour thou wilt incur sin.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥

B. G. II 37.

TRANS.—Killed, thou wilt obtain heaven and victorious, thou wilt enjoy the earth, therefore, stand up, O son of Kunti, resolved upon the fight.

CHAPTER VIII.

Means For The Bliss.

When the Jiva has realised that it cannot get happiness from all the objects which are so diverse, infinite in number and ever fleeting he gives expressions to words similar to those of Bhartrihari.

भोगा न भुक्ता वयमेव भुक्ता-
स्तपो न तप्तं वयमेव तप्ताः ।
कालो न यातो वयमेव याता-
स्तृष्णा न जीर्णा वयमेव जीर्णाः ॥

(Bhartrihari.)

We have not enjoyed the objects of pleasure but they have preyed upon us. We have not performed austerities but we have been troubled. Time itself has not lapsed but the lease of our life has. The thirst for pleasure has not abated but we have decayed.

COMMENTARY:—A person never enjoys anything—say a drink—to his full satisfaction, but after the action he has still the desire for it; his mind is never drawn towards the efforts for Liberation but is always drawn to temptations and degeneration. The objects thus cause a storage of karmas for his further bondage and rebirths and so prey upon him in each action.

It is the duty of every person to burn away his mortal desires by the heat of his pure knowledge

which is within, during the practice of penance, or concentration or yoga but instead of doing that, through his attachment to the wordly affairs, he gets his body as if burnt away by the heat of sorrows and febrile diseases, etc.

The cycle of Time (mānwantara) has not rolled away afar but the lease of his life in this birth has expired before attaining the Goal of Liberation. The desire for enjoyments is still afresh but before conquering it through the Reason his body has grown old and become unfit for the practice of Yoga.

वयमिह परितुष्टा वल्कलैस्त्वं डुकूलैः
सम इह परितोषो निर्विशेषोऽस्त्वशेषः ।
स तु भवति दरिद्रो यस्य नृणां विशाला
मनासि च परितुष्टे कोर्यवान्को दरिद्रः ॥

(Bhartrihari.)

Here we are satisfied with a dress of forest-bark and you, with silkgarments. Our satisfaction is equal in this respect the rest is of no particular moment. Let him be (called) miserable whose greed is boundless; when the mind is satisfied, who is rich or miserable?

So he then turns to relations and friends for happiness; but, on observing that they are all selfish and have not the same love and interest to him as he has to them he becomes greatly disappointed. Arjuna had the same experience about 8000 years ago.

येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

TRANS:—Those, for whose sake, we seek kingdom, enjoyments and pleasures, are hero standing ready for battle, having staked their lives and riches.

COMT:—Arjuna believes, as an ordinary person does, in living in harmony with relatives and friends, in enjoying pleasures together and in doing all possible good for the benefit of future generations. But he was surprised to find that they had renounced everything and were intent upon killing him. The experience of the Yogis and Satvik persons has been that the world has not the same kind intentions as they themselves have.

But thinking over the fact that God cannot be seen and to believe that the world is unreal he is thrown into a dilemma whether he should be a sanyasin and renounce the relations and the objects which were so dear to him or to remain in Samsār with a hope for the good turn of the destiny. Thus he has the same two questions which Arjuna had

कथं मीक्ष्ममहं सख्ये द्रोणं च मधुसूदन ॥
इषुभिः प्रतियोत्स्यामि पूजार्हविरिसूदन ॥ ४ ॥

TRANS:—O slayer of Madhu ! how shall I in battle attack with arrows Bheeshma and Drona who are worthy of worship, O slayer of enemies

COMT:—कथम्=Though Shri Krishna has reminded me of the morals and high ideals of the Aryas and

has told me to cut asunder the knot of ignorance which is at the heart and to stand for the Truth, still how can I kill my own brothers, children and Gurus, especially the Brahmans ?

प्रतियोत्स्यामि = When the application of speech even to the utterance of such action is sinful how can I dare to apply arrows to them; as for Drona who taught me the art of archery how can I dare to repay his teachings by thrusting the same spear at him.

पूजाहौं = Both of them have been honoured and worshiped by me with flowers.

भीष्म—He was the son of Shantaou. Though he was a rightful successor to the throne, still, just to please his father and step-mother, he renounced his claim and allowed his step-brother to ascend the throne after the death of his father. He remained as a councillor to the Kauravas and Pnádavas. He was well known for his wisdom and firmness of resolve.

Drona—He was the son of Bharádwaaja. He was well versed in the science of arms and archery. He taught the same to Kauravas and Pandavas. On hearing of the death of his beloved son in the battle, he fainted and was killed.

Here, it is shown that the advice of real Truth is of no avail to a person when his mind is fully engrossed with affections for certain things. Though Arjun confesses in verses 36, 38 and 43 of chap. I, that the

Kauravas being deceitful and desperate will ruin a number of homes and destroy the Dharmas; still he feels himself tied to his relations and the Scriptures.

However, Shri Krishna has already solved the difficulty (कथम्) in the last verse and has advised Arjuna to try for लोकसंग्रह (good of humanity) and to give up his idea of having love for a limited circle of people only.

PH. M.—O, destroyer of illusion and giver of ambrosial bliss! how can I kill love and desire for the glory in this world through which I have passed so many happy days amongst my friends and relations and which are also the dear goals of all. The important question "How" of this verse is of the greatest philosophical interest as shown below:—

1. A person has to gain Salvation or Moksha by gradually clearing away the ignorances (Mâyâ) which are in the mind and Reason (Buddhi). By simply reading a book or hearing the advice of a Guru, he cannot be at once changed into a Mahatma. The same is proved here that though Shri Krishna told the truth of the Vedant in a few words to Arjuna still he could not grasp it. Again it will be seen from the 45th verse of the 11th chapter that though Arjuna had insight into the mystery of the world, he behaved as ignorantly as before.

2. Vicissitudes of life, associations of the learned and the scenes of the dead usually make a person sooner

or later seek the help of a Deity or a Yogi. As his devotion increases he gets more and more fond of his Helper and of his expectations of the enjoyments in Heaven. But, as soon as sanctity prevails over the Mind and Buddhi, knowledge of the Truth begins to rise in him and ultimately the question arises in his mind as to whether it would be right for him to give up the Deity and the aspirations of the Heaven which are mortal and transient.

3. When he has decided to take up the direct path of liberation through knowledge and Vairagya or renunciation and not to waste time after the innumerable wanderings in Heaven and Earth through the series of births, he has again the following difficulties.

If he be poor—two questions worry him as to what should be done for the maintenance of those who are dependent on him and whether it would be allowed by the moral codes and scriptures to leave them to their Destiny.

If he be rich—he will be again tempted not to give up his power over the people and wealth and to do some good to humanity (लोकसंग्रह) along with his study of the Vedant.

4. With all these conflicts in his mind, if he has decided to spend some time in retirement in forest and some time in working for the good of humanity again he will be worried with the questions as to how long he is going to be tied to the world with such Love and ambition ?

5. When he has resolved upon absolute renunciation he is again frightened with the idea that he has to give up his thoughts of the "I" and the "World". Often he is seized by the darkening doubts as to whether he will go to nothing after having gone through so many worries.

6. When the Truth dawns upon him that his existence is never lost and he is the same as he was before but that he will only lose the phantasm of the world and the idea of being a limited person in it, he is greatly pleased and encouraged to work hard for such Moksha.

In conclusion, this word "How" does worry all young and old in a series of lives. So, the sooner the mind is cleared of its doubts through the Vedant the better it would be for a person.

नचैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

TRANS:—And we knew not which is the better (alternative) for us; nor do we know whether we shall conquer them or they will conquer us; though the sons of Dhritarashtra, after killing whom we should not care to live stand arrayed against us.

COMT:—कतरन्नो गरीय=which of the two, mendicancy or battle, is superior? In the former, of course there will be no killing with its consequent sin. But in the latter case too there will be no happiness. For, Arjuna thinks "if we conquer them we should not

care to live without them and we shall have to suffer for the sin of killing. If we were to be defeated, we shall be slain. However, there shall not be a scandal that we were so cowardly as to have run away from the battle. If all persons of both the parties are killed our ambitions will never be realized. So, it is a critical question whether we should be ready to fight when Dhartarâshtras are arrayed against us."

न जिजीविषामः=We do not desire to live. For the sons, brothers and friends of Pandavas were on the opposite side ; and, it is also declared in the 33 V. Chh. I—that वेपामर्थे काङ्क्षितं नो राज्यं—for whose sake we aspire to the kingdom.

PH. M:—We do not know whether we should gain mastery over objects or they should rule us or whether our struggle shall bring forth any happiness for, we shall not even care to live after their absence from the world.

There are two important points in this Verse.—

- 1 Absolute necessity of objects for a human life
- 2 The question of "Which "

It has been fully explained in the various articles in the "Vedantin" that the two thoughts—I(अहम्) and World (इदम्)—of Brahman are coexistent, and "World" is almost the projection and extension of "I" which is the result of the स्वभाव (Thinking Principle or Impulse) of Brahman. So, the objects in the world cannot exist without the souls for percep-

tion. If the thought of the world be dissolved, the thought of the perceiver of the phantasm should also disappear. Therefore, so long as there is human life there should be the world with its diverse objects.

Having grasped this and the fact that the **स्यभाव** (thinking Principle) of Brahman is Eternal the question of the previous verse **कथम्** or how (to get rid of—Love and desire for objects, or, Relations and social rules, or Deity and Heaven, or, Mind and Reason, or, Power and Glory or I and World) will appear quite natural. However, it is our experience that we can change one thought into the other, can amuse ourselves simply in reverie of a deed, and can completely forget the world objects in the deep sleep. So, instead of revolving into the details of the phantasm of the world as an enjoyer or a sufferer let us stand as a Brahman in the way of a **दृष्टा भोक्ता** witness and enjoyer of the phenomenon of the world and have the same pleasure as a person gets when he is a spectator of a play in a theatre or an umpire at games. Thus, the riddle of **कथम्**=how is solved by the Vedant.

Notwithstanding this the question **कतरम्** "Which" remains yet unsolved as will be seen presently.

Which is better of the two—Either to behave as freely as possible and to submit to all dangers or attain one of the following—

- 1 to completely renounce the worldly life and to be liberated.

- 2 to follow the path of Jnan—Yoga and to remain a helper in doing लोकसंग्रह (work of humanity.)
- 3 to follow the family pursuits with the mind controlled and accomplish gradual progress in spirituality.
- 4 to be a firm devotee to a Deity and to secure the best pleasures in Heaven
- 5 to lead a moral life without practising any Yoga and to submit to fate. The answer to these questions will always depend on what amount of sacrifice a person is capable of doing.

But, remembering the advices of the Saints and pondering over the intuitions which his Vijnan gives him he then makes his mind to follow one of the religions or Yogas. Bhartrihari says :—

परेषां चेतांसि प्रतिदिवसमागम्य बहुधा
प्रसादं किं नेतुं विशसि हृदय क्लेशमफलम् ।
प्रसन्ने त्वयंतः स्वयमुदितचित्तामणिगुणे
विविक्तः संकल्पः किमभिलषितं पुष्यति न ते ॥

Bhartrihari.

TRANS:—O heart, why do you enter into misery which does not give the (desired) fruit, just to please the hearts of others by respecting them daily in various ways. When you, having the virtues of Chintamani at your volition, are satisfied inwardly, why will not your fancy alone give you what you desire?

COM:—Every person has ambitions of attaining happiness. It lies in unity with Atman, but Mind with all the promptings of Tamoguna and Rajoguna runs on and flatters various people with the hope of gaining some benefits from them. Here it is clearly shown that the Satvic nature of Mind is like a Chintamani jewel supplying all the desired things. So, it is advised that the gross and subtle qualities of the Mind should be suppressed and its pure principle should be encouraged to accomplish the desired happiness by unity with Atman.

धैर्यं यस्य पिता क्षमा च जननी शान्तिश्चिरं मेहिनी ।
 सत्यं सुपुत्र्यं दया च भगिनी स्याता मनःसंयमः ॥
 शय्या भूमितलं दिशोऽपि वसनं ज्ञानामृतं भोजनम् ।
 पते यस्य कुटुम्बिनो वद सखे कस्माद्भयं योगिनः ॥

Subhashita.

TRANS:—A yogi-whose father is courage, mother forgiveness, wife eternal peace, son truth, sister kindness, brother control of mind, surface of earth bed, clothing directions only and food nectar-like knowledge. Whence is there fear for him, O friend, when he has such members in a family ?

COM:—It is impossible to have members of a family with such typical virtues. However, their relative sense should be understood here according to the natural feelings of the respective persons as, a father shows always courage so a Yogi should remember the advice of his ancient father, the Atman, "To be of

good courage" while struggling with Māyā. He should have forgiveness as a mother has when some of her children are mischievous. He should keep ever peace with him as the dearest and the only true companion, like a wife. He should have truth in mind as a principle of all his actions like a virtuous son who is supposed to fulfil the desires of the father. He should have kindness like an affectionate sister to keep him in sympathy with others. He should have control of mind like a brother who checks him when necessary. He should have the surface of the earth for bed to inspire him with purpose of renunciation. He should have the four directions for garment to inspire him with a sense of his omnipresent (Non-dual) nature and he should have the food of knowledge which leads him to the state of Atman.

However, his doubt about the existence of God in the world still worries him and he holds arguments with all the Saints he comes across in the way similar to what appeared in the " Vedantin "

A—How can you help God? Mr B.

B—God does not go through the vicissitudes of life.

He has a permanent state of Turya (Bliss.)

He does not want anybody's help. A person who works for the good of humanity, carries out one of His Wishes for his own satisfaction and for the spiritual growth of his mind. A devotee is aware of the fact that, before reaching the state of Turya, he has to

extend his love towards his fellow creatures and to do some Lokasangraha. So, he prays God to give him sufficient strength and to help him forward to permanency.

A—Good. Permanency is the state we wish to attain and it is the chief object of a prayer. But how do you get it?

B—It is gained by getting rid of one's gross nature.

A—What do you mean by 'gross nature'?

B—I mean thereby one's attachment to the physical objects.

A—In deep sleep I naturally get rid of the objects; so instead of prayers, will the prolongation of that state lead me on to be permanent?

B—The state of deep sleep is not permanent. You have gross ideas latent in it which wake you up after you take some rest. So for permanency you should get rid of the gross ideas from their root.

A—If I commit suicide I shall be easily rid of all objects and of the body too. So will that give me permanent Bliss?

B—You will be born again into a worse state of life to suffer for the sins of suicide. So, you will then be still far away from Bliss. I think praying is trying to put oneself in harmony with the supreme as Ruskin puts it.

A—I never quarreled with God. If you think that I am a bit of nuisance to any body how shall I get over that fact?

B—Keep quiet and do your work. ~

A—You are prescribing for me contradictory precepts; pray, explain them.

B—To be quiet, you shall have control over your mind. With such steadiness do all the works, dedicating them to God by prayers.

A—But, what is a prayer?

B—Prayer in the ordinary acceptation of the term has never seemed to convey any truth to me.

A—But what is accepted by the majority in this world is always correct. You can safely take this as being so. To whom do you pray?

B—The Higher part of the Soul.

A—Do you pray to yourself? that would never appeal to me.

B—It will not appeal to your lower mind which does not want to be concentrated. This mind is one of the obstacles to the unity with the Truth.

A—Have I got a splitted soul? or do you seriously believe that a person has two conscious entities?

B—Every creature has one Soul. As a coloured glass has a transparent glass unaffected by the colours which are on its surface; So a soul is supported by a pure Atman ever untainted by the false experiences or knowledge of a soul. In other words, an Atman affected by Mâyâ is called a soul.

When the colours of a glass are wiped away it appears clear and transparent; so when the soul is cleared of its delusions and false knowledge, pure Atman illumines itself. So, the soul is not actually split in two parts.

When we think of one street we forget other parts of a town, so, when a certain (section of the) knowledge of a soul is active, the other (sections of his) knowledge remain latent. Thus, the consciousness of a person is the same in all his dealings.

A—You pray to God. Is it not?

B—I have a very indefinite idea of God, but now, I think of the higher part of the mind as God.

A—What do you mean by the term God?

B—In the ordinary way it means the creator. But, as this term suggests duality and as the riddle—how can an unlike come from the like?—stands before us unsolved, so I mean by the word God a Higher Power.

A—When a steam engine can draw thirty loaded waggons, will you call that a God? When you want to be rid of the gross nature (body) do you pray for the help of an engine?

B—That is not my definition of Power. I do not take it in such a gross sense. I mean thereby that there is a Higher Power within us all, which is one of the attributes of God. It makes us see everything and do everything. Day makes us work and night makes us sleep. It makes thunder storms. &c. But, there is something more also.

A—What are the other attributes of God?

B—Knowledge and vast extension. For the systematic existence of the former all the sciences and logics are a proof and for the latter our vision is a personal proof.

A—Is your God limited or unlimited.

B—Of course, He is Infinite, Eternal, unlimited &c.

A—When you see the horizon you see a limitation. If you consider the ovoid nature of the earth it has a limited area also.

B—The extension of God includes all the seen and unseen worlds; so he is beyond all the worlds. We cannot even see the proper limit of this earth. What we see as the sky is merely a limitation of our sight and a reflected blue colour of the retina of the eye.

A—That may be so. When you are at the centre of a space, which is around you, it is limited so far as your self is concerned. Therefore your God is limited. You cannot conceive of what is an impossibility or the unlimitedness. If you consider yourself a part and parcel of space, you are God yourself. Even then, there cannot be said to be an existing being who thinks of God and His unlimited attributes.

B—You have put me in a puzzle. Please explain to me the same in simpler language.

A—Very well. Your God consists of Power, knowledge and extension or space. But these attributes disappear to you when you take off your senses in the state of trance or when you are dead. In other words the cognition of the three attributes remains to you as long as you exist. Thus, your God is neither permanent nor unlimited.

B—But, even after my death other people will think of the same attributes.

A—That is not a proof of the attributes. Suppose the whole creation is annihilated by a deluge will there be any proof, of the Attributes being left behind? I believe God is simply a thought. It remains so long as a soul exists to think of it.

B—When a thought is inseparable from a soul, I must say that God is ever within the soul. For the very reason I told you before that I pray to my Higher Soul.

A—Then what were you talking of the three Attributes which are in the world.

B—World is simply a reflection of my Higher Soul or Thought. Through my lower mind I see and read them as extended outwards.

A—Then, you don't believe that your God is outside.

B—No sir, thank goodness, as long as there is a number 1 I must say that the number 2 is a result from it and through synthesis it must resolve itself into 1. So I can never be a dualist. My God will ever be within. The without is simply an imagination.

A—Then, you pray to yourself.

B—I can never offer prayers to myself. The self and the non-self are like the waves of an ocean. So long as "I" (Higher) exists, there shall be the world with the three attributes of the "I" reflected in it. A mirror is invisible in darkness but when it is visible in the daylight, not only does it show its existence but reflects the image of the Sun and the colours of the rays at times. A mirror can even reflect the dots which are on the Moon.

So, the world reflects all the knowledge, power and space which are within the "I." The "I" and the "world" have simultaneous existence. If a person thinks of God in such world, his deity will have its existence as long as his "I" will exist. Thus the thought of such God and God Himself shall ever be limited. But my God is beyond the "I" (self) and the "world" (non-self.) It is my own Atman, but, as long as I have a lower mind to believe that I am extremely limited or in pain, I shall conceive of that eternal knowledge and existence through my higher "I".

A—Even then, God still remains a conception.

B—Of course, God is a thought and thought is a conception and not a Reality. But, such a conception leads a person to think that one day he shall be the Reality itself. He has never doubts about it nor is he frightened of being so. But, if a dualist were to come to know that his God is false and will disappear at his death, what would be his state of mind?

A—Do the ideas disappear for ever? What is lost cannot be regained?

B—The image of the temple cannot be lost from my mind. If it were to disappear the God would also vanish with it.

A—Is your God temporary or permanent? Is He an individual or omnipresent?

B—I believe God is Eternal and Omnipresent. In my last reply I meant that the Idol of God (Shiva) would vanish with disappearance of the temple. Of course the thought of God is permanent in me.

A—What do you then understand by the word "God"?

B—I mean thereby that which has all knowledge (Sciences of the world), all Power (creation, thunder storm &c.) and Existence in all (Nature).

A—If God is within me as you say, He is Omnipresent. In deep sleep all these three attributes disappear in me. So I conclude that you have only a conception of God.

B—Of course, it is a conception so long as I am limited by my own being or Ego. If this is removed I shall be one with Him.

A—A conception is always based on some knowledge. So it shows that there is some other knowledge besides the knowledge of the world.

Are you conscious of your existence on the evidence of the world or your own knowledge?

B—My existence is based on knowledge and not on my knowledge of the world (Vijnan).

A—That source of knowledge is Atman. It is at the root of yourself and Nature. It is an Eternal Brahman.

- , B—Oh, how nicely you have put it. It is quite clear to me now. I offer prayers to my
 • Atman giving it a likeness of Shiva, on account of my limitation of Mâyâ; because without name and form I cannot recognise anything. This help of form is only temporary till I realize that I am the pervading Paramâtman.

When his doubts are cleared away he begins to see that his life was wasted in the false hope of getting happiness in the world like a deer which runs after a mirage to quench its thirst. His repentance is similar to what is expressed in the following piece from the Prabodha chandrodaya drama.

A piece from Prabodha Chandrodaya Drama.

Sense—Embrace me, my son; though I forsook you at the very moment of your birth (*Retirement embraces him,*) your presence has appeased the violence of my grief.

Retirement:—My father, what violent grief oppresses you? It is a matter of daily occurrence for parents, brothers, children, relations, friends, to meet and separate again; why should a wise man grieve at this? It is like the meeting and separation of travellers on the road, of two trees in a river, of clouds in the sky, and of passengers in a ship.

Sense.—(*To Saraswati with joy*) O Goddess! What my son says is true. But after Reason has dis-

persed the darkness of the illusions of sense which covers the mind, it still returns to those things which are deceitful, as the appearance of water on sandy deserts; to young women, plants spotted with bees, gentle breezes, and spread Mallikas shedding perfume.

Saraswati:—A person however, ought not to be one hour without what is requisite in the performance of his duties, and henceforth contemplation will be your pious consort

Sense:—(*Bashfully*) As the Goddess recommends—

Saraswati:—Let Quiet, Mortification, and Contentment, your sons, abide with you; and also your ministers Penance, Prayer, &c. and be pleased to appoint Reason, and the goddess Revelation, the heirs apparent to your throne. Receive also, with favour and respect, the four sisters, Friendship, Pity, Joy and Grief, who have been ordered to attend you by the goddess Devotion, and to solicit your grace.

Sense:—You shall be obeyed; I have placed your commands on my head. (*Prostrates herself at her feet*)

Saraswati:—Regard Penance, Prayer, Posture, and Inspiration, with reverence; and assisted by them, conduct the government of your kingdom—Having thus attained a state of repose, the soul will discern its own spiritual nature; united to thee, the Eternal is subjected to birth and decay! and though he is one, yet to our understanding he seems to be many, as many suns are reflected by the waves of the sea. But, my child, when your thoughts, which are now dispersed, shall be col-

lected together, and you shall remain in a state of repose, then the eternally happy spirit will shine forth as the Sun is beheld in a clear surface of water. Well, let us now proceed to the river and pour forth libations to our deceased kinsmen.

All:—As you command.

J. Taylor.

When his faith in God is established 'he practises devotion unfailingly with all his heart.

The following passages of the "Vedantin" regarding heart, fasting, prayer and music, are very important.

HEART—It is a centro of the Kāraṇa Sharīra or Anthkarana (causal body) where Ahankara or "I" (egoism) predominates with the delusive function of the Mind. This हृत्पद्म, Heart lotus, is supposed to be made of eight petals-Ashtadala (अष्टदल)-having eight characters.

एवं कृत्वा हृदयेऽष्टदले हंसमात्मानं ध्यायेत् । हंसोपनिषत् .

Having done this, one should concentrate at the heart lotus of eight petals, on the blissful resplendence of Atman, with the upādhis of Mind and Reason.

It is usually called a centre of passion. The following is a description of its details:—

- 1 Purvadala —white in colour—endowed with courage and piety.
- 2 Agnidala —red—indolence, resentment.

- 3 Dkshindala—black—Anger, malice, bad feelings.
- 4 Nairutyadala—blue—temptations of wealth, wife and son.
- 5 Pashchindala—tawny—pleasure.
- 6 Vayavyadala—dark blue—pilgrimage, company of saints.
- 7 Uttaradala—yellow—enjoyments.
- 8 Eshanyadala—whitish yellow or red—Peace, mercy and forgiveness.

Shri Sabhapati swami describes it in his book as having twenty-eight passions. This centre in the anatomical region is either an intra-cardiac ganglia or the superficial Cardiac Plexus of the Sympathetic.

Many authors have made a confusion in locating the Manipur and Anahat chakras which are said to be at the heart. *Hansopanishad* describes them fully and locates the former just above the heart and the latter between the heart and the umbilicus or navel. I think the Manipur is the deep Cardiac Plexus; and the Anahata is the Solar plexus.

This lotus is said to have its mouth below having mind at its centre.

हृदि स्थाने स्थितं पद्मं तच्च पद्ममधोमुखं ।

ऊर्ध्वनालमधोविन्दुस्तस्य मध्ये स्थितं मनः ॥ ९. ॥

योगतत्त्वोपनिषत्.

. TRANS:--The lotus situated on the heart has its mouth downwards. Its hollow stalk is straight with its centre downwards. At its centre the mind is situate.

Achârya describes well the meaning of the heart as below—

हृदयं बुद्धिः साक्षात्तमनि कर्तृत्वादि धर्मारोप साधनत्वादन्तः
करणमित्युच्यते। तस्माद्भृदय मनोवाच्यस्य सर्वोपलब्धि करणत्वं
प्रसिद्धम्॥

TRANS:--Heart or Buddhi is called Antahkaran when it becomes the means of attributing the feelings of the subject and an enjoyer to Atman. Therefore when the Antahkaran expressed by Heart and Mind gives all the knowledge of the world it is said to be the Medium for such knowledge.

Heart is called mind यदेतद्भृदयं मनश्चैतत्। ऐतरेय
What is called heart is this mind.

मनसा ह्येव पश्यति मनसा शृणोति हृदयेन हि रूपाणि जानाति।

One sees by the mind alone and hears by the mind, one knows forms by the heart. By heart knot is meant the group of tendencies in the mind due to ignorance.

मिथ्यते हृदयग्रन्थिस्फुट्यन्ते सर्वसंशयाः। मुंडक २-२८.

When the knot of the heart is unfied all doubts are solved.

As the mind is full of desires so the heart is said to be the store of the same.

कामा येऽस्य लुदि धिता.—

The desires which lie imbedded in the heart.

A—Dear brother, I, too, have observed the fact.

I believe the very idea of a fast makes one feel purer. I don't believe in having a perfectly empty stomach on fast days. Mind develops according to the quantity of the food we take and I am a firm advocate of fasting for several reasons.

B—If mind is supported by food, I think, it is better to feed it well. Your ideas appear to be contradictory. Please, explain them and give your reasons.

A—You are already aware that when a person fasts continuously, his mind becomes dull and apathetic and his memory weakens. So it is quite evident that mind is dependent upon food. We have full meals every day but there is always a tendency with us to eat a little too much on the plea that something is specially nice. Consequently the mind becomes comparatively dull and wanting in energy. Had we gained increasing energy every day, we might have completely solved many problems of science which still need investigation. However, a moderate fast is beneficial in various ways.

• 1. It gives rest to some organs of the body and keeps a person healthy. It is even

said that it is the cure for several diseases which result from digestive disturbances.

2. Mind follows the virtues of food; so it is better to abstain some days in a month from animal and other foods which are likely to increase irritability of mind. When it is cool, as on fast-days, it thinks more about God.

3. A person should, also, on fast-days make a point of practising Manana (thinking) Shrivana (Hearing), and Nididhyasana (Concentration) which are the royal roads to Immortality.

4. There should be regular meetings of friends on such days with a view to the increase of piety and spirituality.

B--I appreciate your ideas about fasting. Now, please, explain to me the terms "External" and "Internal" before we proceed from the last point of our discussion.

A--Brahman is non-dual. So, from His standpoint there is nothing external. When he thought of this and created many within Himself (as we mentally create many objects in a dream,) each Ego or Jiva conceived of the others as being external. Each Ego is like a wave upon the ocean of Brahma. So what an Ego sees through illusion to be ex-

ternal is merely the reflection of its inner Vijnan, the real and full knowledge of the world. The external Vijnan is called cosmic mind. The knowledge of an Ego is classified as (1) Vijnan, (2) Buddhi or subtle reason, (3) Manas or gross mind, (4) senses (mental). Thus the senses form the link between the external Vijnan and the qualities of an Ego.

When mind is the actor in the waking state, it has the reflected Vijnan outside and and memory of objects within (Buddhi) and real knowledge of the world innermost (Internal Vijnan.)

B—Now, I fully understand that by music in a temple or church the external world (which is reflected from senses to mind) is excluded to a great extent. Atman is God. Internal Vijnan gives it an image of Shiva in a temple. Buddhi has all respectful and pure feelings about Him and the mind feelings its sinfulness offers prayers to Shiva.

B—But I have been told by the Guru to think over philosophy more in the mornings and evenings for several reasons.

A—What are they?

- B—(1) In the morning a person is quite fresh and full of energy after a night's rest. While in the evening his mind is free from the worry of daily work and is peaceful.
- (ii) The atmosphere is then cool and the general aspect of things is cheerful and inspires devotional feelings.
 - (iii) The usual bustle in the streets is much less at these times. So the gross magnetic influence of the people in the atmosphere is considerably reduced.
 - (iv) The fragrance of flowers and sweet songs of birds create also pleasant and happy feelings in us.
 - (v) When mind thus becomes peaceful and devotional it receives many instructive intuitions from Vijnan.

A—These are good reasons. But I would rather train my mind to practise Yoga or think over philosophy at any time that suits me.

I would also avoid certain auxiliaries—the skin of tigers or antelopes to sit on, rosaries (Rudraksh), baths at those hours only, application of consecrated powders, flowers, perfumes &c which are said to stimulate feeling of purity in order that I may train my mind to concentrate itself without their aid. I would also desire to give less importance to certain modes of postures and to

the rules about facing certain directions although they may have definite effects.

B--Your explanations and purpose are certainly good; but what you purpose will be like going against a current of water. I am sure the feelings of uncleanness, wrong postures, undesirable electrical influences, strong light and pitchy darkness will have their definite effects on your mind even if you try to ignore them.

A--Yes, you are right, we shall try to do what is possible for us at those times but we should not waste the hours for the want of some of the above mentioned auxiliaries.

However, he is often inclined to seek for a Guru who can divulge the secrets of all the Yogas to him and advise him to follow the best of the four Yogas. But, believing that such Yogis do come to those disciples who have prepared themselves to be qualified to receive higher knowledge he practises the control of his mind under the instructions of his internal Vijnan.

A--Most of our preliminary problems are solved. Please let us go back to the original question "What feelings does a piece of music create in you?" You have said that devotional feelings are created in you. Now, tell me which part of yourself has them and for what purpose.

B—Feelings represent not only sensations but also love, pleasant ideas to some extent and purpose. Therefore they arise from Buddhi which has larger proportions of Rajas and Satva guna as compared with those of Mind.

In a prayer a person generally praises the Power and knowledge of God, confesses his own weaknesses and petitions for His help in supplying daily wants.

A—Does music convey all these ideas? Even if it is possible that it does so, I should still like to know why a person should trouble God with his daily wants. Besides, I believe that the more readily the needed comforts are granted, the more do his petitions and attachment to objects increase, and the result is further limitations and degeneration. Therefore, it is much better that in prayer statements of needs should be omitted (as God already knows what the devotee wants) and there should be only a request for His help in strengthening the mind to overcome the enormous difficulties of the world. Praises too, of a certain kind should be avoided in a prayer. I think praise is flattery. God should not be flattered for his Qualities. If praises are necessary I do not see why He should 'not' be 'cursed' for the misery in the world.

Good and bad are cognised in Vijnan only
Atman is beyond those qualities

B—I quite appreciate your views and think that
a prayer should be as short as possible
A short tune of music conveys plenty of
ideas; hence, I believe the necessity of
music in a temple or church.

A—You said the other day that music pleased
you. Why should it do so?

B—When I put the external world with its troubles
and anxieties altogether out of my mind
I naturally become quiet. The pleasant
tones of music then further reveal to me
happy ideas. Thus, I receive pleasure
from music.

A—Please tell me in detail what feelings music
arouses in you.

B—Listen, when my mind is controlled and con-
centrated by music, I feel happy. Nay,
I feel that all past troubles and anxieties are
gone. Future days of glory, peace, and
Divinity are approaching fast; and the
present time has inspired in me energy and
hopes which will preserve my control of
mind and peace until I reach the final goal.

Music inspires me with purity. I feel
very virtuous and dutiful when I sing
hymns. The infused energy increases my

happiness and desires for future glory. I appreciate better the glory and rejoicings of Nature. The flowers look more beautiful and like Messengers speaking of the purity and skill of God. While the music is going on, I see a new creation in front of me, full of purity, luxury and peace and that there is someone within and without me Who is Omnipotent, Omniscient, and Omnipresent. The long and short tunes seem to me to be angels speaking melodiously all the knowledge, truth, and power of God. Sometimes, I feel that the waves of sound carry the message of my wishes to God and relate them to Him at length and with sympathy.

In short, I feel music to be an eloquent lecturer speaking about everything at length in the choicest language.

Vedantin Says.—

The Gurus of each individual are Vijnan-Atman and Buddhi in himself. The Vijnan has the absolute knowledge of the world; and Buddhi has the details of the pleasure and pain in the world. If the mind of a person were to ignore them and live by the help of sense perceptions he would lead a miserable life always dependent on objects. At one moment he he would be happy with the acquisition of one object

but at another moment he would be unhappy at its loss and so on.

Moreover, if he were to be further blinded by ignorance and temptations he would lose the touch of both of them (Vijñan and Buddhi) and be born a beast to live on the blood of other animals and to remain himself always under the dread of being killed by others. Thus, the importance of the relation and communion of a Guru (Atman) is well pointed out here and a doubt is raised whether it is desirable to have Vijñan and Buddhi as Gurus. Of course, the answer will depend on the choice of an individual—whether he would like to have Moksha and to forget the phantasm of the world or to remain under the illusion and delusion of the world and to have the enjoyments of Heaven. For the former he will have to resort to the pure Atman and for the latter, the Buddhi. But, without them a person can neither have peace nor happiness.

Mañtri gives the following general definition of yoga in the best way.

एकत्वं प्राणमनसोरिन्द्रियाणां तथैव च ।

सर्वभाषपरित्यागो योग इत्यभिधीयते । ६. २५

The unity of prāṇ (breath,) mind and senses and the renunciation of the Vasanas (tendencies) of the Senses is called Yoga.

PART SECOND.

CHAPTER I

General Consideration of Dharm.

The Vedant is considered in India to be not only a philosophy but also an Advaitic religion. This religion is of a comprehensive nature and most of its principles are common to all religions in the world. Therefore the reader need not be afraid that by studying the Vedant he will be tempted to seek another religion. I am sure that by thoroughly studying the details of the Vedant he will understand his own religion better. Before entering into the merits of the Vedant as a religion it is better to discuss the meaning of the word "Religion" as understood by the Dualists (Dvaitavadis.) A satisfactory definition has not yet been arrived at, still it is the result of the following general intuitions. चैतन्यमस्य धर्मः । पूर्वं विमलम्. (Intuition is the mark of a religion.)

- (1) Reverential attitude-towards the grand and sublime in Nature.
- (2) Gratitude—towards something which supplies the daily needs and at times renders uncalled for assistance in difficulties.
- (3) Love—towards that which appears sympathetic and loving.
- (4) Repentance—for unreasonable actions and consequent earnest petition for Divine mercy.

- (5) Fear—of powerful opponents or of some horrible deeds hence appeal for Divine help.
- (6) Moral conduct—for the sake of one's own purity when compared with the abundance of purity and love in nature.
- (7) Worshipful attitude—on realising an accidental Divine help in troubles.
- (8) The memory—of re-birth; the reaping in future lives the bad fruits of past deeds.
- (9) The conception—of something full of knowledge, power and spies behind this world.
- (10) Realisation—of wonderful powers which are latent in the human ego, &c.

To sum up, the Dualistic religion is the result of some sort of self-interest as shown above.

As a religious person is always pure, moral and inclined towards the Truth, so the Vedant is never against any Dualistic Religion. It considers that such religion is a foot-step to its (Vedant) Philosophy. However there are several drawbacks to a Dualistic religion. Some of them are as follows:—

A religion keeps one always in duality with the idea of separation of one's self from God. As a rule, it keeps the devotee in a weak, submissive and begging condition. This will be illustrated by two stories in the

coming pages. It makes a person always look outward for something higher although the Atman within and without is the same.

All religions have a part of philosophy but they make many promises for future good in return for the actions done in this world. They also threaten many things for the future in return for the sinful actions done here. In fact, the teachings of the Dualistic religion are like the lessons given to a boy at home. A father gives certain outlines of advice to a boy to follow for good behaviour and if he does not follow them he coaxes him to do so by certain promises (sweets, kisses &c.). If he turns out headless and stubborn the father threatens him with punishment.

The ultimate aim of any religion is to give Eternal peace and bliss. The Vedant claims to give it definitely without the above promises and threatenings. Looking to all the investigations of the sciences it will be easily seen that they always study the simple and minute parts of nature to arrive at conclusions. The Vedant unfolds the mystery of the world by diving into the very root, the Atman. Thus it will be seen that the method of analysis of both the Vedant and material sciences is alike. In fact, science is a *posteriori*, and Vedantism is the most thoroughly a *priori* system the world has ever seen.

Every religion aims to produce—(1) Faith in God (2) Devotion to Him (3) Obedience to moral

laws (4) Study of the Shrutis (Books of revelation) and (5) venerable character. The term "Dharma" is very comprehensive. It includes the above principles of religion and the following social principles as well:—

- (1) Helping destitute people with food, clothing &c.
- (2) Attending the sick and wounded.
- (3) Imparting a knowledge of science, morals, sanitation &c.
- (4) Teachings religious opies.
- (5) Desire for the spiritual, moral and physical progress of humanity.
- (6) Respect for sovereign, princes, elders, teachers, friends &c.
- (7) Helping others in the attainment of peace and happiness.

The following authorities will throw further light upon the meaning of Dharma.

धर्मादर्थश्च कामश्च । महाभारत.

(From Dharma are gained wealth and desired objects.)

धारणाधर्म इति । महाभारत.

(That which controls is Dharma.)

यतोभ्युदयनिश्चयसिद्धिः स धर्मः । वैशेषिकसूत्र.

• (That is Dharma through which are accomplished prosperity and Salvation)

धर्मेण हि सहायेन तमस्तरति दुस्तरम् । मनु.

(With the aid of Dharma one overcomes heavy delusion.)

धर्मेण पापमपनुदति । तत्साद्धर्मं परमं वदति ।
नारायणोपनिषद्.

(Sin is removed through Dharma, so Dharma is said to be great)

श्रुतिस्मृत्युदित धर्ममनुतिष्ठन् हि मानवः ।
इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥

A person who follows Dharma, prescribed by Shruti and Smriti, obtains glory in this world and after death the highest happiness)

धर्मिनः सुखमेधते लोभद्वेषवियर्जिताः । महाभारत

(Those who follow Dharma and are free from temptation and jealousy become happy)

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।
अनुग्रहश्च दानं च सता धर्मः सनातन ॥

(The perpetual Dharma of the good consists in the absence of malice through actions, mind and speech and in sympathy and charity to all)

The meaning of duty can be still further extended, but as we are here concerned with religious duties only, in the words of Vashistha we may say that they

are all included in the three virtues of—(1) Faith, (2) Humility and (3) Realization of Truth.

Persons of all Dualistic religions have a common belief that they do good to others through charity, love &c. so as to lay up a store of fortune for themselves in the future. This is strongly refuted by the Vedant because it leads to selfishness, permanent duality and wishes for future births. Vedant teaches a person how to realize unity with Brahman and to escape the snares of births and deaths. Such a one has to help humanity not with any ultimate purpose but because he believes the world to be his own family or limb. Just as for one's own comfort and happiness one's hands dress one's own wounded foot, so a Vedantist helps humanity for his own bliss and happiness. He has no ambition and he does not consider at all whether he will enjoy in heaven the reward for good deeds done in the world.

Swadharma.—

The word Swadharma is of the greatest importance in the Gita. It has been translated in various ways by several authors and its meaning has been misconstrued by some. So, it needs an explanation here. The word Swa means self. If it be applied to Vijnan, Budhi or Manas of an Ego the duties or Dharmas will vary considerably. Some authors translate it into "nature" and classify the Dharmas according to caste and nature of each individual. Thus, if these various interpretations

be accepted, the Dharma taught by Shri Krishna will be sifted from its original sense and modified according to the will of any person. But, there are many verses in the Gita which prove that by the word Swadharma Shri Krishna meant only the Dharmas of the Atman.

: प्रकृतिं स्वामधिष्ठाय (IV 6)—Ruling over my own Prakriti—Here Shri Krishna explains his own state of Brahma and the word Swa by Prakriti. He does not refer it to the Maya in its various aspect. So, it is evident that Dharma should be explained in that sense only.

शाश्वतस्य च धर्मस्य प्रतिष्ठादम्।

I am the abode of the eternal Dharma. Here he has fully expressed His relation to that Dharma which is eternal. He does not mean thereby other fleeting Dharmas according to Maya or caste.

केवलं परमार्थतत्त्वापेक्षायामेव तु स्वधर्मम्

TRANS:—Swadharma consists only in the principles which illuminate higher knowledge leading to bliss. Here, Acharya observes the standard sense of Dharma. धर्मो यातुः स्वभावतः Goud IV 81 Sankara. Dharma (of Atman) is naturally an essence of Atman. एष स्वधर्मोऽभिहितो यो वेदेषु This Swadharma is told in the Vedas. Thus, it will be seen that the ancient authorities have always translated Swadharma in the sense of Dharma of Pure Self. Shri Krishna has fully explained the natural Karmas of a person when he is qualified for the state of Brahma,

शमो दमस्तपः शौचं क्षांतिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिभ्यं ब्रह्मकर्म स्वभावजम् ॥

B. G. XVIII 42.

TRANS:—Calmness, self-restraint, austerity, purity, forgiveness, also uprightness, wisdom, knowledge, belief in God are the natural Brahman duties.

In the further two verses He is extremely emphatic and definite in giving the meaning of Swadharma.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

B. G. III. 35.

TRANS.—Swadharma, though destitute of temptations is better than another Dharma which can be easily gained. It is better to die in the Swadharma. Paradharma is full of danger.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनिवृत्त कर्म कुर्यान्नप्योति किल्बिषम् ॥

B. G. XVIII. 47.

TRANS:—Swadharma, though destitute of temptations is better than another Dharma which can be easily gained. He who does his duty laid down by nature does not incur sin.

Though the Advaita Dharma is without special temptations and difficult to follow, it is so essential to nature that every one has to go through it in the long run. Therefore Shri Krishna heartily appeals to men

to stick to it firmly and to die with convictions regarding its truth in order to be born with the same until final emancipation is attained. Had He unsteady meanings of His Dharma He would not have been so emphatic in his opinion.

Fasting:—

It is a usual custom that on holidays people have a very light diet. The following dialogue which appeared in the "Vedantin" is worth observing:—

A—I believe the very idea of a fast makes one feel purer. I don't believe in having a perfectly empty stomach on fast days. Mind develops according to the quantity of the food we take and I am a firm advocate of fasting for several reasons.

B—If mind is supported by food, I think, it is better to feed it well. Your ideas appear to be contradictory. Please, explain them and give your reasons.

A—You are already aware that when a person fasts continuously, his mind becomes dull and apathetic and his memory weakens. So it is quite evident that mind is dependent upon food. We have full meals every day but there is always a tendency with us to eat a little too much on the plea that something is specially nice. Consequently the mind becomes comparatively dull and wanting

in energy. Had we gained increasing energy every day, we might have completely solved problems of science which still need investigation. However, a moderate fast is beneficial in various ways.

1. It gives rest to some organs of the body and keeps a person healthy. It is even said that it is the cure for several diseases which result from digestive disturbances.
2. Mind follows the virtues of food; so it is better to abstain some days in a month from animal and other foods which are likely to increase irritability of mind. When it is cool, as on fast days, it thinks more about God.
3. A person should, also, on fast days make a point of practicing Manana (thinking), Shravana (Hearing), Nididhyasana (Concentration) which are the royal roads to Immortality.
4. There should be regular meetings of friends on such days with a view to the increase of piety and spirituality.

Is there any necessity of a religion?—

The question, Is there any necessity of a religion? which is often raised by people of different

faiths is answered in different ways according to the dogmas peculiar to the faiths of each. However, the principal opinions are as follows:—

1. Sages saw by their internal sight the necessity of it and have advised us to follow it.
2. Gods or Angels or apostles have directed us to follow religion.
3. To get Moksha or Salvation for oneself.
4. Our fore-fathers have done so and we should follow their foot-steps.
5. To satisfy the souls of the fore-fathers and to get salvation for them.
6. *It preserves truth, morality and peace amongst people.*
7. Religion enables us to get happiness in Heaven.
8. To get happiness and prosperity both in this and the next life in this world.
9. For being absolved from past sins and God's mercy for the future.
10. To attain miraculous powers.
11. To get purity of heart and peace of mind, to overcome pains and troubles, if any.
12. To set a good example to our future generations.
13. To get health, wealth and happiness to all the members of a family.
14. For the social benefits of the gatherings held at a church or temple.

15. To be disposed charitably towards the poor and maimed.
16. Religion is necessary for us to be called good and holy.
17. To preserve caste and racial distinctions.

Although these answers are very instructive and suggestive still they do not satisfactorily answer the point "Where is the necessity of a religion" If it be granted that the attainment of happiness is the principal ambition of humanity, and people are instinctively driven to religion for getting it, two questions will arise:—

1. Why should there be such an instinct?
2. How can religion give happiness?

1. In the I and V numbers of the Vedantini it has been proved that Brahman (the Eternal One with truth and knowledge) exists beyond the three aspects (Sat, Raj, and Tam) of the world, and that creation is His mental manifestation only. Had there been two independent factors used or mixed together in the production of the world, it would have been either of mechanical mixture or a chemical compound.

In the first case, there is no proof that the world can be broken up into its two constituent elements and also there is no experience in the Samādhi

that a person perceives him-self to be broken up into two parts.

In the latter case, if it be granted that the world is irreducible to its constituent elements and is permanent in its nature, it should also be accepted that it must ever be in the state of evolution (प्रवृत्ति) and has no chance of involution (निवृत्ति) i. e. to return to and to be transformed into its Original Principles. But the general experience is that the world does follow a state of involution after the evolution is completed. For example, a tree grows from a seed and again goes into a seed. The Sun, the Moon and the planets move in circles and not in straight lines. A wave has its period of latency, ascent and descent. On being heated most of the fluid substances disappear by passing through the solid and gaseous states; and solid substances also disappear by becoming luminous and gaseous.

Every person has to go through infancy, youth and old age in each birth. In childhood a person has very simple and innocent ideas. In youth he has unsettled feelings and notions. In old age he again becomes quiet, simple and God-fearing. A person revolves into the three states of his mental consciousness but becomes Brahmā in the deep sleep or Samādhi. Scriptures abound in the incidents of the dissolutions of the world and its re-creations by God,

Therefore as discussed before the world has its origin and dissolution into the Sfurti of Brahman. It is also fully shown before that His work is done through the influence of time and space. He is expressed often by the term Sat-chit-Anand (Sat having the sense of Satya and Sattā means—His existent energy manifested in the apparent reality of the world. Chit means—intellectual activity exhibited in the form of life with diversity in knowledge and forms. Anand means—His state of bliss expressed in the form of happiness in the world). The first two of His principles are already manifest in space. The third Anand is guided by Time or Will of God. All His three principles cannot be outirely existent in the world, otherwise there would be no difference between God and World. In other words, there would be no world at all.

As Anand or Bliss is experienced by a few in the world so its correlative Unhappiness is the chief factor which makes people to forget their identity with God. This loss of memory is caused by आवरण the veil of ignorance (one of the attributes Maya), in the three states of consciousness, under the waving wings of time. Of course Time begins from the Sat state of consciousness of Brahma; still, as Vijnan (Truth of the world) has its partial identity with the reality of Brahman, so it is free, pure and blissfull in its nature and is beyond the affection of time. As this Vijnan is present in all beings and watches their destiny, it

is called Freewill. With its help destiny can be changed; but such harmony of the mind with it is present in a Yogi only. However, it is a fact that it is the means and the door for those who wish to gain Bliss and identity with God through the practice of Yoga. As every person has a deep rooted love for happiness, and has freedom of will to inspire him to strive for it, he is naturally inclined towards involution (Moksha) when he is tired of the transient pleasures which he could get on this Earth and in Heaven as well; and, one day he is sure to identify himself or herself with God or Sachidanand and realize that the whole world is his own. In short the four cardinal principles are as follows.—

- 1 Involution (निवृत्ति) is one of the definite functions of the Sforti (Impulse.) of God. It is brought on by Time.
- 2 Vijnan or Freewill is ever active in inviting the mind of a person to the Bliss resulting from the unity with Atman.
- 3 A person is bound to throw away the objects in the world through *disgust* one day.
- 4 A Yogi when liberated from births and deaths identifies himself with all the people in the world and takes up the work of utilitarianism (लोकसंग्रह) before he attains the final Moksha.

As the three principles necessarily arise in every person some day or other they constitute the instinct which is innate in a person to follow a religion.

II Before pointing out how a religion can give happiness, we should discuss first what it is and how it is understood by all classes of people. Looking to the Truth, Dharma means Atman itself.

धर्मो धातुः स्वभावतः। गौड.

Dharma by nature is the substance (Atman). It inculcates that a person following the moral principles should advance so high as to be Atman himself. But, almost all theologians have a common understanding that a religion is a code of ethics and philosophy and that it should preach the three chief principles—namely—

- 1 To have absolute Faith in one Deity.
- 2 To attain the highest purity of his own self.
- 3 To work on utilitarian lines.

The promised fruit for them is, of course, salvation or liberation from the bonds of births and deaths.

The above principles appear to a Monist to be rather forced or threatened; For, he believes that a person, however good he may possibly be, being under the limitation of a body, cannot have omniscience or omnipresence in him. He is bound to talk under some delusion of *Māya*. Therefore, to have absolute faith in him means one blind following another blind. As his creator is unknowable, he neither cares to dedicate his each action to him nor to take an oath to spend his whole life in the doing of public good. He attempts to do as much good to himself and to others and to spend some time and in offering prayers to Him in the course of his daily life. There is nothing serious to him in the above three principles. Though he does everything as prescribed there his mind being under heavy doubts he does not realize what he is doing.

A dualist swallows the above pills of admonitions under the hopes of future rewards. He has absolute faith in some incarnation. He follows all rituals and spends hours in devotion. He sincerely works for the good of humanity for his self-aggrandisement both in Heaven and on the earth.

A pantheist has no firm faith in any divine person. He does not follow the above rules rigidly and wastes most of his time in idle thoughts,

A Vedantist being a non-dual in his principles and thoughts cannot imagine that a God is outside of him. He believes that all the creatures in the world are his own life and breath. He believes that through the (अवरोध) veil of ignorance he has forgotten his real nature; so, he tries hard to scatter away the clouds through the force of his mantra (ॐ) Aum and to regain his true knowledge by concentrating his mind on Atman. On having gained some realizations and success in JnanYoga, he resolves to spend his life in लोकसेवा work for humanity until the fruits of his Prarabdha Karmas (actions done in previous life) are reaped and exhausted. Thus, the Vedantist follows the three principles with the convictions peculiar to him. He does not believe that they are either mandates or pills of faith to be blindly swallowed. But he firmly believes that they are essential steps to clear away the mist of ignorance before realizing his merging into Atman. or Shanti.

In short salvation, the ultimate goal of a religion is gained by resorting to suitable karmas and not by shutting one's eyes for a few minutes and saying "Amen."

Thus, religion is a reliable guide to those persons who desire to have their journey towards Atman with tranquility of mind and buoyant energy.

CHAPTER II.

Practice of Religion.

The moral and philosophical principles of it are carried out in several ways which are commonly known as Yoga.

आरुहक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥

For the devotee who wishes to attain Yoga, Karma is said to be the means For the same (Muni) when he has acquired Yoga, serenity is said to be the means (of Moksha)

Yoga is defined in the Bhagawad Gita as—

॥ ३० योगः कर्मसु कौशलम् Skill in Karmas (actions) is called Yoga

॥ ४८ समत्व योग उच्यते Equanimity is called Yoga

As Karmas are the important factors in Yoga, so they should be described here briefly.

They are classified into three parts according to the intensity of their effects

१ संचित (Samchita)—those actions which have been collected in the series of past lives and form an accumulated energy or tendency (वासना) for certain Virtues or Vices

२ प्राग्भूत (Prarabdha)—Those actions which were

done in the past life and whose fruits have to be reaped in the present life.

3 क्रियमाण (Kriyaman)—Those actions which are at present done and will be enjoyed or suffered from in this or next life.

The prarabdha actions cannot be avoided and their fruits have to be accepted even by a person advanced to the order of a Guru or Mahatma. Kriyaman actions can be stopped by strength of will. Sanchita actions can be controlled by the practice of Yoga.

I have described in the first volume the Karm as *e.g.* Akarma (inaction), Naish Karm (Nature's action) Kamya (desired), and Vikarma (bad actions)—as classified according to the nature of actions

To direct oneself to the path of involution and attain salvation, not only is the mind to be controlled, but certain habits of the body are to be changed also. The practice of the former is called an Antarang (internal) yoga and that of the latter Bahirang (external) yoga

The object which should be aimed at in both of them are as follows :—

In the first—a person has to cultivate renunciation (Vairagya) and to get rid of the deep attachment to the objects which are the sources of increasing limitations of his self and of throwing him into anxieties and troubles,

when his affections for certain things and ambitions are not realised. Thus he has to check his mind from running towards Vikarmas and Kamya karmas as they lead him to further bondage and degeneration. When renunciation is achieved true knowledge wells up in him. Through it he should direct his mind towards लोकसंग्रह the work for the good of humanity and to Naishkarma.

In the second—he has to gain purity, harmlessness and subjugation of senses. Thus he should refrain from Vikarmas and should work for the unity and peace of all.

Now the Karmas required for the above Yogas are as follows :—

For *Bahirang Yoga*—

1 Yama (यमः)—It consists of—Harmlessness अहिंसा. Truth सत्य. Notstealing अस्तेय. Celibacy ब्रह्मचर्य. Not coveting अपरिग्रह.

2 नियम Niyama—It consists of—शौच purification, संतोष contentment. तप austerility. स्वाध्याय inaudible and incessant repetition of the word ॐ and Vedas. ईश्वर प्रणिधान preserving devotion to God or surrendering of mind, and buddhi to Atman.

3 आसन Āsana—The most important, postures are—Padmāsana पद्मासन Yogāsana योगासन Siddhāsana सिद्धासन and Sukhāsana सुखासन.

4 प्राणायाम Prāṇāyām—It is the regulating of breath and the circulation of blood in order to harmonise the faculties by slow steady and synchronous breathing. It consists of पूरक inspiration, रेचक expiration, and कुम्भक restraining of breath. Concentration is practised in Kumbhak. The harmony in breathing results in harmony in ideas and causes the mind to be better adapted to acts of meditation.

5 प्रत्याहार Pratyahār—Restraining the mind from following sense-perceptions. Mind in ordinary men is the slave of the Senses; but, in this case it is their master and they are completely subjugated. They respond to every call of the mind i.e. when a person thinks of a sound, ears responding to the thought make him hear it well. When he cherishes the imagination of a smell, his olfactory nerves actually feel the sensation. In short, in this the imagination of a person is exalted to such a pitch that all its pictures stand forth vividly on the mirror of objectivity.

For Aotarang Yoga—a person should practice Dhāraṇā, Dhyān and Samādhi.

1 Dhāraṇā—It is the fixing of Chitta (part of mind) to a nervous centre called Chakra or Centro (ganglion).

2 Dhyān—Direct knowledge by meditation. It is the course of uniform modification of knowledge at the centre where chitta is fixed in Dharāṇā.

• 3 Samādhi—It is the continued concentration of the thought of the whole world (Brahmā). In its higher state, a yogi loses the consciousness of every individuality including his own and reaches the highest knowledge.

It has two stages—*a*, Samprajñāta Samādhi—Meditation with distinct recognition. In this state a yogi can see what is going on in the Three Lokas. It is called Trance. It arises from—argumentation (वितर्क), deliberation (विचार), bliss (आनन्द) and अस्मिता (स्वदर्शन शक्त्येवैकात्म्यता) indentionification of himself with the objects. It is the merging of Mind and Budhi into Vijnan.

b, Asamprajñāta Samādhi—Meditation without distinct recognition. The Yogi in this state realizes the original nature of Brahman and is never disturbed by anything, not even the temptation of supreme powers. It is the merging of Vijnan into Brahm or Paramatman.

The stages of this Yoga cannot be completely realised by all. It will greatly depend on the calibre of the mind and direction of a person—whether he is a Vedāntin, Monist or Dualist.

So long as the dualist has the idea of separatedness (between God and devotee) he cannot enter into Samādhi; and when he tries to enter it, his dualism disappears and he becomes convinced that he was wandering under false colours before. Even without the knowledge of Samādhi we have seen several dualists, who were tossed about into

troubles by destiny and never received any help from the God or Goddess in whom they had absolute confidence, changed into either Monists or Vedantins.

Regarding a Monist—when he tries for a Samprajnata Samadhi and realises his own divinity, he also forgets his Monism.

Therefore, to suit the mind of people Yoga is divided into four classes:—

1 Bhakti-Yoga 2 Karma-Yoga. 3 Rāj-Yoga. 4 Jnan-Yoga.

Before discussing the merits of these classifications of Yoga, as *Bhakhi* or *Devotion* is the Common threshold of all, so we should know what it is. As a person is miserably steeped in ignorance and suffers every moment for being lead away by the senses and passionate mind which rove about day and night in a silly and purposeless fashion, through his *Free-will* or *Vijnan* he has a desire to rest. Mind is said to be the cause both of the bondage and imancipation of man (Says Amrit Bindu). This love for liberation from the snares of sensuous objects and for the realization of Supreme bliss is called Bhakti.

It is the most natural and the best means for drawing away the mind from its blind attachment to the physical objects and for enabling it to realize God. "Love is immortal" Says Narada "Obtaining which

man becomes perfect, immortal and satisfied ; he desires nothing, grieves not, hates not, does not delight in sensuous objects, makes no efforts for selfish ends; knowing which he becomes intoxicated with joy and rejoices in the self. It cannot be made to fulfill desires, for, its nature is renunciation." It is the Communion with the Source of All Love. Bhakti transforms the whole nature of man purifies his nature and elevates him to the rank of a God-man.

The real Bhakta, though he might begin with idol worship, gradually finds in the image before him the symbol of omnipresence, divine grace, boundless power and eternal life.

Therefore, Bhakti is like a homœopathic treatment—whereby the mind which is attracted and repulsed by turns by the illusory fleeting things of the world is gradually induced to seek refuge and consolation in the highest and purest of illusions, Ishwara the Chaitanya or the active Lord of the world until he realizes, as a person wakes up from a dream, that he is himself the Author of the creation through his Mâyâ.

Let the wise sink his senses in the mind, mind in reason, reason in the Great Soul that in Brahman.

Kath. 1. 3—13.

The Bhakti is of two kinds Apârâ or Saguna, and Parâ or Nirguna.

Aparā Bhakti is called परमसाधन or the indirect means. It is an excellent preparation for the attainment of Jñān. It corresponds to साधनचतुष्टय, The four great qualities for Vedāntic discipleship:—

1 Viveka—discrimination between the real and the unreal. 2 Vairāgya—renunciation. 3 Shatasam-patti—सम thought-control. दम—physical self-control. उपरति checking of all sensual desires. तितिक्षा—Forbearance. श्रद्धा—Faith. समाधान—Mental equilibrium. 4 Mumukshutva—desire for liberation.

In this form of worship a Deity is invoked from the heart, to a particular (physical or mental) seat (भासन) and the devotee practises Bhakti in nine ways (श्रवण) hearing of Scriptures कर्तन recitation with praise. स्मरण memory. पादसेवन prostration अर्चन worship वेदन salutation दास्यत्व humility. सख्य friendship भात्मनिवेदन offering oneself to Deity.

Parā Bhakti—It is called साक्षत् साधन the direct means for attaining salvation. It is the dawn of the internal sun the Atman which wakes the mind once for all from the nightmare of life and enables it to realise that *Satchit-anand* state, after knowing which nothing further will have to be known; so says the Gita. It is very difficult to be practised. For its success, the mind should be controlled and directed first towards the attainment of the aforesaid four principles (साधन चतुष्टय).

, Thus, for a proper Bhakti both the antarang and bahirang Yogas have to be followed in conjunction.

I Bhakti—Yoga—It is the yoga of devotion and faith in a Deity. It chiefly constitutes Aparâ Bhakti and is followed cursorily by a pantheist and a monist but strictly by a Dualist.

A panthiest has no firm faith in a single Divine form and has fleeting devotion according to his increasing longings. He does not firmly believe that God is within him: so he offers prayers loudly with the intention that the words should reach Him with the greatest intensity.

A monist can not see God in a personal form and believes that the unknowable author of this eternal creation is behind it. That Monist who ignores psychology (अध्यात्मविद्या) though thinks that he is one with Him, still he has doubts whether God is separate from him and pervades the world or he himself is a part of God. But he firmly believes in the eternal existence of God and the world and also that the wicked are always punished for their sins. So just to be absolved from the sins and to have glory in Heaven he offers prayers to Him. His God is both internal and external to Him. His practice of devotion consists in shutting the eyes with blind faith. He mutters prayers in the physical space so that the words should reach the cosmic God and does silent contemplation to be in close touch with the part of God

which is in his interior. He praises God by singing hymns in the company of his several friends. As he has no firm faith in God, when he is tossed about by misfortunes he feels them acutely and blames Him for being so Cruel to him.

Some of the monists believe in the immortality of Brahman and also in the eternal existence of God. If they are asked, which of the two is the author of the world accepts their prayers, and what the other is doing, they are greatly puzzled and remain silent. As they believe that their actions are witnessed by one of the two or both they simply offer prayers with an expectation that they will be heard. If it be granted that the God of a monist is eternal with His creation, there will never be an opportunity for any one for liberation from the delusive snares of the world. So, their salvation will consist only of change of space and consciousness, and in being Brahmá (with the Eternal World)

In deep sleep and Samadhi the world disappears and an Eternal God can not be perceived; so the monistic theories can not be said to be true. Its devotees will have neither the chance of having visual perception of Him nor being in Brahman even if he were to follow all its ethics rigidly. Thus, the basis of the monistic religion being unsound the principle of its ethics are not attractive and satisfactory.

As the majority of the people in this world are wholly engaged in the pursuits of daily life, have no

time to investigate the Truth of any religion and have dread of the future, so such people and disappointed dualists should temporarily come to take refuge in this Faith until Time should make them think seriously over the Truth and Reality of God and the world.

A dualist strictly follows Bhaktiyoga in the form of saguna worship as below—He invokes (आवाहन) a particular deity in a name and form to a particular seat (आसन). He washes His or Her feet and drinks the water. After a bath He or she is neatly dressed and decorated with sacred thread, sandal and worshipped with flowers. Then offerings of dhupa (incense), ricegrains dipa (light) and food are made to Him or Her by chanting some mantras or hymns accompanied by a music or a ringing bell. Then, the devotee goes round the Deity and falls at His or Her feet and utters prayers. Lastly the image of the Deity is taken up from the seat and restored into the heart of the devotee for his meditation on His or Her pure (अविद्यमान) Nature. After this, he spends more or less time which he could spare after other daily pursuits, and in other methods of Apara Bhakti, as mentioned on page 26.

As compared to the aforesaid Monism the practice of the Bhakti of Dualism is much more sound—a dualist has a knowable God and has absolute faith in Him. he knows what he is doing and what he will gain at the end. His prayers are not offered in a blank space and he does not satisfy himself with the words "Amen or

Sbanti," but he concentrates his attention on a particular Deity and has the pleasure of the perception of some visions and revelations through the deity. His method of worship appears rather peculiar, but on closer observation it will surely be found grand, as it trains the physical and mental senses of devotees to observe closely the existence intelligence, purity and blessings of God which are found both in the physical and subtle aspects of the world; for example:— in water—he finds purity and nature of cleansing; in light—knowledge, splendour, virtue of dispelling darkness and ignorance. In flowers—purity, pleasingness, and delicacy. In incense—purity and disinfection. In food—the life or chaitanya sakti.

Thus, he offers those things in which he finds the best qualities of God and prays to have those qualities in him.

He does the same in his mental worship. Therefore a devotee, in this form of devotion, tries to approach closely and to be one with his Deity both in the physical and subtle of consciousness. मुक्ति (Mukti) the fruit of such devotion, to be realised in Heaven, is classified into four states—सलोकता [salokata]—to remain in the same planet where the Deity lives.

समीपता (samipata)—to live near Him. सारूपता (sarupata)—to have His likeness i. e. to be gods like Indra, Varuna &c. सायुज्यता (sayujjata) to be one with Him.

The ethical principles of dualism are of a more aspiring nature i. e. the devotee believes that the more and more charitable actions are done by him the more his Deity will be pleased and the higher position he will have in Heaven.

In short, though a dualist is at fault in not cognizing the oneness of himself with the Omnipresent God and Brahman still his practice of devotion, absolute faith in Him and his final attainments are more satisfactory than those of a Monist.

ज्ञानयज्ञेन चाप्यन्ये यजंतो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विभ्यतोमुखम् ॥ B. G. IX. 15

Others also, performing the sacrifice of wisdom, worship Me in various ways as the one, manifold, everywhere present.

येऽप्यन्यदेवताभक्ता यजंते श्रद्धयान्विता ॥

तेऽपि मामेव कर्तव्यं यजत्यविधिपूर्वकम् ॥ भ. गी. ९. २३

Even those who, devoted to other gods, worship Them full of faith; they also worship Me, O son of Kunti, in an improper way.

Through the revelations of his Deity if he were to realize his oneness with Brahman, and the truths of the Vedanta he will undoubtedly gain Moksha quicker through his habits of concentration than the Monist who has vague ideas of contemplation.

Music.

It is generally used by Dualists to draw their minds to hymns and the worship of God. The following dialogue which appeared in the "Vedantin" is worth noticing:—

A.—Please let us go back to the original question "What feelings does a piece of music create in you?" You have said that devotional feelings are created in you. Now, tell me which part of yourself has them and for what purpose.

B.—Feelings represent not only sensations but also love, pleasant ideas to some extent and purpose. Therefore they arise from Budhi which has larger proportions of Rajas and Satva guna as compared with those of Mind.

In a prayer a person generally praises the Power and Knowledge of God, confesses his own weaknesses and petitions for His help in supplying daily wants.

A.—Does music convey all those ideas? Even if it is possible that it does so, I should still like to know why a person should trouble God with his daily wants. Besides, I believe that the more readily the needed comforts are granted, the more do his petitions and attachment to objects increase, and the result is further limitations and degeneration.

Therefore, it is much better that in prayer statements of needs should be omitted (as God already knows what the devotee wants) and there should be only a request for His help in strengthening the mind to overcome the enormous difficulties of the world. Praises too, of a certain kind should be avoided in a prayer. I think praise is flattery. God should not be flattered for His Qualities. If praises are necessary I do not see why He should not be cursed for the misery in the world.

Good and bad are cognised in Vijnan only. Atman is beyond those qualities

B—I quite appreciate your views and think that a prayer should be as short as possible. A short tune of music conveys plenty of ideas, hence I believe the necessity of music in a temple or church

A—You said the other day that music pleased you. Why should it do so?

B—When I put the external world with its troubles and anxieties altogether out of my mind I naturally become quiet. The pleasant tones of music then further reveal to me happy ideas. Thus, I receive pleasure from music

A—Please, tell me in detail what feelings music arouses in you.

B—Listen, when my mind is controlled and concentrated by music, I feel happy. Nay, I feel that all past troubles and anxieties are gone. Future days of glory, peace, and Divinity are approaching fast: and the present time has inspired in me energy and hopes which will preserve my control of mind and peace until I reach the final goal.

Music inspires me with purity. I feel very virtuous and dutiful when I sing hymns. The infused energy increases my happiness and desires for future glory. I appreciate better the glory and rejoicings of Nature. The flowers look more beautiful and like messengers speaking of the purity and skill of God. While the music is going on, I see a new creation in front of me, full of purity, luxury and peace and that there is someone within and without me who is Omnipotent, Omniscient, and Omnipresent. The long and short tones seem to me to be angels speaking melodiously all the knowledge, truth, and power of God. Sometimes, I feel that the sound of waves carry the message of my wishes to God and relate them to Him at length and with sympathy.

In short, I feel music to be an eloquent lecturer speaking about everything at length in the choicest language.

A—You have given me a beautiful idea of music. I quite agree that it carries the message quietly

and surely from the hearts of the devotees to God. It relieves the minds of people from worries and exhaustion, but yet I believe it is one of the forms of luxury and delusion. It draws serpents often to their enemies and snares of death.

B—If music be utilised to create devotional feelings and purity, I am sure, it will never prove to be deceitful, if the mind of a devotee is pure and truthful, God will help him in all circumstances. A serpent has no kind intentions and feelings and never approaches music for the sake of spiritual growth and Divine Mercy. Hence, it is right that his passion and venom should be punished at the hands of his enemies.

A—All sound is not music. It must be rhythmical. In fact everything in the world is rhythmical. Please explain to why this necessity exists.

B—Music in church has this effect

- 1 It withdraws attention from the ideas presented at the time.
- 2 It draws the mind towards prayer and creates love to God.
- 3 It makes a person remember the glory of God and his own humble position, his suffer

ings or need of help. So he begins to petition for His sympathy.

4. It reminds him of His kindness to devotees and assures him of His help.
5. It brings him pleasure and confidence.
6. It stills the mind and lets the reason realize the blessing flowing from the hands of the Deity.
7. It prepares the way for the advent of inspirations, feelings of purity and delight.
8. It exoites to prayer that all people may enjoy the blessings of his particular Deity.
9. If a person does not believe in a personal God it makes him a sincere unitarian monist and helps him to feel all knowledge, blessings and purity flowing to him from an unknowable cause which is behind the veil of the universe.
10. If a person be a Vedantist it gradually makes him forget the world.
11. It makes him forget the gross and subtle limitations of himself.
12. It gives him pleasure and happiness.
13. It helps him to unite his satwic self (अन्तर्यामिन्) to the cosmic self (सुब्रह्मन्).
14. It gives him Bliss.

15. It makes him realize his state of Brahman.

A—These steps are indeed true, but tell me whether music makes a person go into trance or Samadhi by forgetting himself in the church or temple. If so, pray tell me what happens to the priest.

B—Oh, I don't mean it so literally. A Vedantist does not go to the temple to practise Samadhi nor does he hear the music for forgetting himself. Before prayer he repeats a mantra and concentrates his mind to it which in return as it were hypnotises him or inspires suggestions to lead him beyond the veil of delusion until it helps him to know himself truly. The music in trance is the chanting of the Mantram only. A monist attends a temple or church to enjoy the advantage of the purity of the place but he always takes the back seat for deep mediation. He does not like the front rows, for, he wishes to avoid seeing the movements of the priest while singing hymns and offering prayers as it upsets his stillness of mind and deep mediation. Of course, the ordinary Bhaktas or devotees do not believe in the importance of such retirement in the thought of God. The more they follow the ritual movements and the more they beat the drums, chiplayas &c the more do they believe that the influence of Deity is upon them.

Mono-dualism—

There are a few Sects, which, though their Scriptures speak of Mono-theism, their followers have their knowledge and prayers through certain messengers, apostles or prophets. Several places for religious worship are erected in their names and their images are actually worshipped by several of their followers. Thus they have been deified by their followers. Of course it was not the wish of those saints to be so. Ignorant followers of those faiths carry out their methods of rituals and worship more or less similar to those of the Dualists. But they are often ridiculed for doing so by some of their brethren who offer their prayers to a blank space.

They have belief in the existence of Heaven and Hell to reap the fruits of their karmas. Some of them understand the principles psychology and try to cultivate the supernatural powers which are latent in them. On the attainment of pure knowledge and some miraculous powers, they are further inclined to the truths of the Vedant.

Karma-Yoga—

It is the Yoga of the skill in actions, i.e. of reist-ing oneself from doing such actions which will have to be reaped at further occasions. The yogis thereby try to be free from desires and temptations of actions which lead to degeneration.

It is followed by Monists who at first neither care to investigate the spiritual powers which are latent in each person nor for metaphysics. They aspire only for eternal peace and happiness in Heaven. But when they advance in the practice of its principles gain control over senses and mind and recognize unity with all people they undoubtedly become Vedantins through the true knowledge which naturally rises in them after their self-control. The following verses from B. Gita will explain the above points better—

यस्त्विन्द्रियाणि मनसा निम्यान्भवेद्भुञ्जते ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ भ. गी. ३.७

But who controlling the senses by the mind, O Arjuna, engages in Karma Yoga with the organs of action, unattached, he is esteemed

त्यक्त्वा कर्मफलसंगं नित्यवृत्तो निराश्रयः ।

कर्मण्याभिप्रवृत्तोऽपि नैव किञ्चित्करोति स ॥ भ. गी. ४.२०

Having left attachment to the fruit of action, always content, dependent on none, though engaged in actions, he does not do anything

कर्मणैव हि ससिद्धिमासिता जनकादयः ।

लोकसमग्रमेवापि सपश्यन्कर्तुमर्हसि ॥ भ. गी. ३.२०

Janaka and others, indeed, attuned to perfection by action only even looking to the good of humanity thou shouldst perform action

संन्यासः कर्मयोगश्च निःश्रेयसं करावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ भ. गी. ५: २

Sanyas and Karma-yoga both lead to the highest bliss; but of the two, Karma-yoga is better than renunciation of action.

गतसंगस्य मुक्तस्य शान्तवसितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ भ. गी. ४: २३

Of the person whose attachment is gone, who is liberated, whose mind is established in knowledge, who works for the sake of (personal) sacrifice his whole Karma melts away.

In short, Karma-yoga prepares a person for the Jnan yoga. It differs from Raj-yoga in two points—

1. It has control over senses and mind in a broad scale of life and not only at the time of Dhyan (meditation.)
2. Though a Karma-yogi has not absolute faith in his having divine personality still he attains to it when he has realized his unity with all.

Raj-Yoga.—

It is the yoga of the control of senses, mind and chitta.

It was greatly advocated by the sage Pantangali.

Senses here means both the physical and mental senses (कर्म and ज्ञानेन्द्रिय) they are well explained on page 182, Vol. I, No. 3 Vedantin. The following verse defines well, in short, mind, chitta, ahankāra and budhi.

संकल्पस्थं मनोरूपं यद्विनिश्चयरूपिणी ।
अभिमानात्मकस्तदहंकारः प्रकीर्तितः ॥ १ ॥
अनुसंधानरूपं चित्तमित्यभिधीयते ॥
तत्त्वानुसंधान.

Mind has the form of an emotion (fancy or imagination.) Budhi has the form of resolve. Abankāra is said to be the egoism of Atman. Chitta is said to have the form enquiry (or investigation)

This yoga is followed by some of the Monists who believe in psychology i.e., their self is a part of Paramatman and that they have potentially the miraculous powers of an Atman. They practise Pratyāhār (concentration) Dhāraṇā (contemplation) and Dhyān (meditation) on some nervous centres in the body which are supposed to have certain faculties of the knowledge and powers of Atman. They also practice the principles of Bahirang yoga, as mentioned before, to train the physical body and senses.

But, it is chiefly followed by a Vedantin. He not only practices the above three principles but enters into Samadhi to realize his unity with Atman. Thus, this yoga gives the strength of character, convictions and

marvelous personality. It is a marked contrast to the aiths of some monists and dualists who always grope in darkness and remain in a state of weakness or dependance on the Mercy of an unknowable Deity.

But, it has one drawback. If its followers were to neglect to practice Samadhi they are likely to be drawn to more of Mysticism until they would degenerate by abusing its powers.

Mystic persons generally wander into many delusions and are overcome by great Vanity. So, in the long run, they are either found to be lunatics or completely degenerate.

So, a Monist who follows Raj-yoga should try to have unity with the God (Atman) which is within himself and not allow himself to be drawn to the temptations of mysticism.

Jnan-Yoga.—

It is the yoga for the acquirement and realization of the knowledge of Atman.

It is followed especially by the Vedantins and also by those Monists and Dualists who practice Samprajñāt Samādhi and are convinced that the external world is the mental production of God and that it does not exist of it-

self. On entering into Asamprajnath Samadhi they realize their Oneness with Paramatman and get convinced that even the state of God or Bramha is not permanent.

Thus, this yoga makes one to "Know Thyself." It is attained by practising the following four cardinal principles:—

Shravana (Hearing,) Manan (thinking) Nididhyasana (profound meditation) and Vairagya (renunciation).

1. Shravana—1. To hear the advice of a Guru, if possible, on the difficult points which should crop up during the practice of the above four principles.
2. To try to get inspired explanations from Vijnantman by concentrating and meditating on the Bhramharandhra, the seat of the Soul, which is situate at the centre of the brain.
3. To read the advices of the ancient sages from the Upanishads.

Mere readings of books will not be of any avail. It must be done along with the practice of the other three principles.

II. Manana:—Mind has always the fancy of the objects in the world and thinks of them through the influences of प्रमाण (mode of proof) विपर्यय (illusive idea i.e., the thought of snake on rope through the medium of dark-

ness. Similarly, though the phenomenon of the world is the reflected Knowledge of Atman still through the influence of Mayā a person believes it a reality.) विकल्प (doubt— even the truth be known a person raises doubts about it) स्मृति (frequent remembrance of facts relating to the objects) निद्रा (Avidyā or the Veil of ignorance from Mayā.)

In short a person under delusion of Mayā remembers frequently the objects, has fancy for their good or bad influences, feels their constant reality and completely forgets their true nature. Such mode of view is formed into a habit which again becomes the cause of all Karmas to be reaped in future. So, this propensity of mind should be checked by investigating their reality by following six methods of Pramāna—

1. शब्द—Verbal authority as नदी तीरे पंच फलानि सन्ति there are five fruits on the bank of a river. The Vedas. What is actually known through a person or medium.
2. प्रत्यक्ष—perception or apprehension by Senses. What is seen
3. अनुमान—inference पर्वतेऽयन्निहमान् धूमात्—Where there is smoke there is fire on the mountain.
4. उपमान—analogy or standard of comparison— गोसदृशो गवयः—Gāvaya (a species of an ox) is

like a cow. What can be compared to a known object.

5. अर्थापत्ति--presumption or inference from circumstances--पीनो देवदत्तः दिवा न भुङ्क्ते--fat Devadatta does not eat in the day time,
6. अनुपपत्ति--non-perception--यत्र घटो नास्ति तत्र घटानावः--where there is no jar, there is non-perception of it there. Conception of the previous existence of a thing in some or other state.

The following illustration will show the importance of such analysis clearly. To investigate whether the world is false or true a person should proceed thus.

He should try to find out whether there is any authoritative statement (Shabda) of the world being false.

यदिदं वृक्षयते किञ्चित्प्रास्ति किमपि स्फुटम् । योग वासिष्ठ ॥

The world which is perceptible is not so real even to an atom. *Yogavasishtha*

यस्य भासा सर्वमिदं विभाति । मुण्डक

Through whose reflection this whole world becomes perceptible. *Mundak*

मायायां प्रतिबिम्बं चैतन्यं ईश्वरः । वेदांत परिभाषा

The active principle reflected in Maya is called Ishwara.

महतः परमव्यक्तम् व्यक्तात्पुरुषः परः।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ Katha iii. ॥

Beyond the *great* (world) is the *unmanifested*. Beyond the *Avyakta* is the *Purusha* beyond the Brahman there is nothing; that is the end, that is the final goal.

On finding these he should take them as granted and investigate the problem through the proof of *Pratyaksha* (Sense-perception.) He should determine whether the Nature has its independent existence and personal knowledge of the same and whether the beings (human and animal) have the personal knowledge of existence and independence. When he has found that the objects in the world have no knowledge of personal existence and independence and they are dependent on the animated beings for the same, he should see whether they have any existence at all.

By the third proof of *Anumān* (inference) he can infer that there is something outside which totally depends on the knowledge of beings.

Then he should find out by *Upamān* (analogy) what exists outside. Now, remembering that the phenomenon of dream appears real in the state and not an actuality but a mental reflection or projection in the waking state, he knows that the perceptible world is the same i.e. when a person goes abroad or

shuts his eyes, the physical objects disappear and he can again bring forth the same through memory. A lunatic, though he does not shut his eyes, observes some of the objects in the waking state in different names, forms and aspects. Thus he finds that the perception of objects depends on the state of consciousness (Gross or Subtle) in which a person thinks of them.

Still, through the proof of the Arthapatti (presumption) a fact remains to him unsolved that even the Gross objects are forgotten in dream (for example, lying in bed in a room) and a person travels in distant land still on a waking he sees the same physical objects. To find out its solution it is necessary to sum up the last proofs. When the images of all objects, near or distant, fall on the retina (innermost lining of eye) and are known through that medium only and a person cannot tell definitely what is outside, objects are not conscious of their personal existence and independence, the nature of the objects varies in different states of consciousness of a person and they completely disappear in deep sleep and Samadhi, it cannot be said that they do exist as objects outside.

Now with the sixth proof of Anupalabdhi or Abhav (non-perception) it will be known that when a thing is non-existent its form cannot exist and when its name exists the knowledge of it should exist somewhere.

Therefore, reviewing the authorities of the above Shabda (first proof) and other Shrutis it should be known that what exists outside is simply the reflection of the knowledge of Atman, and such reflection is only known by a small Atman so long it maintains its limitation' (individuality) with other Atmas, and Brahmà or Paramatmà conceives of being divided Himself into many through the influence of Mâyà.

स ईक्षान्वके । वदुस्यां प्रजायेयेति ॥ छं.

He reflected that He might cause Himself to be turned into many. Chhandyogya.

Then, the conclusion from all the above proofs is this that Brahman only subsists as Advaita.

एकमेवाद्वितीयम् । छं.

One only without a Second.

He is thought of by all religions by various names, and forms under different conjectures.

Therefore, in the practice of Manana the doubts, assumptions and presumptions of mind should be cleared away by these proofs (Pramāna) to make room for Atmajnan (True knowledge.)

III Nididhyāsana—

In this practice a yogi controls mind and budhi to such an extent as to pass into Savikalpa or Sanpraj-

nat (Trance) Samadhi. By the practice of Raj-yoga a yogi can attain this state by sitting in a quiet room but which carrying out his daily pursuit he cannot keep up the same control over mind and reason.

But a Jnan yogi keeps up the same control at all times, realizes his unity with the world and is not affected by pains and sufferings which he may come across. He always believes that the phenomenon of the world is his mental conception only.

Further, with the influence of the Māhāvākyās (Mantras) ॐ, ॐ तत् सत्, अहं ब्रह्मास्मि, &c.—he gives up his looking at the phenomenal world and passes into the Asampragnat or Nirvikalpa Samādhi. He then loses his final personality (Brahmā or Ishwara) and becomes Brahman.

IV Vairagya—

A jnan yogi does not believe in Sanyas or Renunciation of the world. If a person has not controlled his senses, mind and budhi in his daily life at home he cannot stop their vagaries in the forest. So, he gradually loses his attachment to the objects by living in the Sansāra, until he attains absolute renunciation and the Atmajñān dawns upon him.

The following verses will show the importance of the jnan-yoga—

श्रेयान्द्रव्यमयाद्यज्ञज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ गी. ४. ३३

Sacrifice of wisdom is superior to the sacrifice of objects, O Parantapa. All action in its entirety O Partha, is comprehended in Jnan (knowledge)

तेषां ज्ञानी नित्ययुक्त एकमक्तिर्विशिष्यते

प्रियोहि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः । गी. ७, १७

of these the Jnani (following jnan-yoga) ever harmonised, devoted to the one is the best; I am supremely dear to the wise and he is dear to me.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय । भ. गी. २. ४९

Verily karma is far inferior to the yoga of Budhi (discrimination)

Though it has been said before that Moksh (Salvation) results from jnan (true knowledge) alone, still it must be clearly understood that mere reading of books will never lead to that goal. Purification of Budhi must result first through Karma sanyas (giving up of attachments to objects); and for Karma-sanyas it is absolutely necessary to root out the craving (vāsana) for objects. विषया विनिवर्तते रसवर्जम् (II. 59) —Objects withdraw but not the taste. Otherwise, the senses will easily steal away the mind from Yoga and degenerate it with the attachments. इंद्रियाणि प्रमाथीनि

हरंति प्रसभं मनः । TRANS:—Powerful senses easily carry away mind. However, the following statement of Shri Krishna is always worth remembering.

नास्ति बुद्धिर्युक्तस्य न चायुक्तस्य भावना ।
न चाभाययतः शान्तिरशांतस्य कुतः सुखम् ॥

B. G. II 66.

TRANS.—There is no steady reason for those who have not practised concentration, nor for the unpractised is there spiritual knowledge (Atmajnan), for him without self knowledge there is no peace and for the unpeaceful how can there be happiness?

Thus, for Karma-sanyas Buddhi Yoga must be resorted to at first as *vasanas* never disappear until Buddhi remains still in samadhi. However, it cannot be granted that Yoga alone is capable of giving salvation. Sankhya jnan is absolutely necessary for it. The word, trance, is not a proper synonym for Samadhi; for the vital centres in brain of heart and respiration are completely stopped in the latter but never in the former. It is merely a superficial state of Samadhi. Deep sleep partly corresponds with trance. In short, the practice of Samadhi is essential both to realize the truths of the Vedant and for one's own salvation.

CHAPTER III.

Synthesis of all Religions.—

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्सर्वं योगसंसिद्धः कालेनात्मनि विंदति ॥ भ.गी. ४.३८

Verily there is no purifier in this world equal to Jnan; He who is perfected in Yoga finds it in himself in due course without any difficulty.

On reviewing the general principles of all the religions it will now be easily seen that Jnan-Yoga of the Vedant alone satisfies fully the conditions of a true religion.

The Soul of every person being by nature an Atman is independent in its own way. So naturally a person is not bound to any religion. When discrimination arises in him he tries to compare the truths of all religions and follows one and leaves another as his sense of judgment advances.

A religion, as discussed before, must have a definitive philosophy or the true knowledge of the Absolute Purush who holds the world; and it should have an ethics or those principles which keep persons happy and lead them back to their Original Source and enable them to be absorbed into it.

All the religions which are in vogue, though treating of Mono-Theism, still have either a Deity or a

Messenger or an Apostle for the medium-ship. Their followers forget the truth of Mono-Theism, neglect to investigate the divine nature of a person and worship entirely the Medium to get their daily needs. Thus, they have permanent ideas of duality (God and devotee).

All of them have more or less attractive and effective ethics i.e. they produce moral, good-natured and altruistic people.

But, as they treat of the reality of either the world or of the God who is manifest in nature (Brahma or Ishwara) they give room to their intellectual followers for doubts about the truth of their philosophy. Thus they prove to be unsatisfactory to them in the long run. Then, those investigators run to so-called pure Monism (unitarianism or Brahmo Samaj) Its ethics though the same as that of Dualism, are more effective in bringing forth tolerance in people towards all other religionists and altruism. But as its God ever remains unknowable to its followers they lack in absolute faith in Him and have to offer their prayers to an abstraction. Thus, there is possibility of the strength of character and morality being weak in them.

As its philosophy treats of the reality of either the world and God who is manifest in nature or of both the manifest and unmanifest God their followers are again plunged into heavy doubts of its truth. Considering over the defects of ethics they run either to the Theosophy or the Vedant.

The principles of the Theosophical Society are akin to those of the Vedant but it differs from it in practice. The members of the T. Society indulge in the powers of mysticism. So, they are liable to be drawn to various temptations and Ahankara (Vanity) which would take them far away from Moksha (Liberation). The principles of all religions are mostly common; some of their theories appear to more or less dogmatized in one religion or the other; but, no attempt has yet been made of introducing new theories into the scriptures of any of them. But in the T. S. every year new theories are put forth under the stamps of the Masters. Some of them are irreconcilable with truths of both the science and of any established religion.

If it be granted that the fresh outpourings of intelligence (Buddhi) as advocated by the T. S. are coming over, it must then be accepted that people of this year are wiser than those of the last century. But, when they can neither build a pyramid like that of Egypt nor show the highest intelligence and experience which is exhibited in the Upanishads it is a question whether their theory and revelations can be accepted as true.

Space does not permit me to discuss here the inconsistency of all their theories and their absurdity but they will be discussed at length in future numbers of the Vedantin.

An intelligent observer and thinker cannot help feeling pity for those members of the T. S. who are

possessed of Mysticism and for those who solemnly swallow the pills of new theories

However, we are bound to give credit which so well deserves to them for one thing.

Through the powers of hypnotism, clairvoyance clairaudience &c. they convince people of having divine qualities in each. Thus, they succeed in taking people out of the cast iron fetters of Dualism and other -isms and in illuminating their minds with the truths of the Vedant. This is, indeed, not a slighter work to ignore.

Therefore, it will be noticed that an intelligent observer and thinker in his investigations of the truth lands ultimately at the Vedant. Kathopanishad rightly says—

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषात् परं किञ्चित्स्या काश्चा सा परा गतिः ॥

Beyond the *Great* (world) is the *Unmanifested*.
Beyond the *Aryakta* is the *Puruṣa*. Beyond the
Brahman there is nothing : That is the end ; that is the
final goal.

Now looking over all the methods of the Yoga a
few important points should be noticed here.

A Dualist practises devotion by Bhakti-Yoga
and Karma Yoga (अग्निहोत्रादि क्रिया sacrificial rites,

charity &c.) with a view to get glory for himself in Heaven. But other yogis believe that the heavenly pleasures are transient and liable to increase the number of future rebirths, B. G. IX 21. So the practice of the Agnihotradi Karmas cannot give Moksha. Liberation consists in being relieved of the *Vāsanas* (tendencies for certain temptations) which have been accumulated in the hundreds of past births (Sauchita Karmas) and of the *Prarabdha Karmas* (actions of the past birth,) and in having absolute control over mind as to refrain from doing those actions which will have to be reaped in future.

For such attainment Raj and Jnan Yoga are suitable. In Raj Yoga a Yogin gains self-control at the time of meditation i.e. he does not allow his mind to ramble in vagaries, but being tempted for Siddhis (miraculous powers) he has not complete Vairagya. While, a Jnan yogi controls his mind on the strength of the true knowledge in every action while dealing with all the Samsari people; so, he has mastery in renunciation and has the increasing flow of Atma Jnan within himself. Shri Shankarāchārya says—

‘ केवलदेव तत्त्वज्ञानान्मोक्षप्राप्तिर्न कर्मसमुच्चितादिति निश्चितोऽर्थः ।

It is definite that attainment of liberation results from Absolute knowledge alone and not from the conjunction of Karmas (Agnihotradi) with the knowledge. Therefore, Jnan Yoga alone is the best of all Yogas.

A person who practises Raj or Jnan Yoga gets his mind in harmony with Vijñan (Free-will) which

always helps him in the progress of yoga in succeeding births until he attains Moksha. In the study of any profession or material science, mind is drawn far away from Vijnan. So its knowledge is never remembered—once a lawyer cannot ever remain a lawyer. For, a person is bound to several temptations and associations in both, Earth and Heaven. He lives for a length of time in Heaven to enjoy the fruits of his good Karmas; on rebirth he takes at least 25 years to know the general aspect of the world of that time; the knowledge of all the objects being progression in the world his old ideas may prove useless. So, all the efforts for the study of one profession in one life turns out of no benefit to anybody in the other life.

While, it is not the same case with a yogi. The efforts done for the spiritual growth are always fruitful. The following five verses from the Gita are worth remembering :—

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्गुर्गतिं तात गच्छति ॥ ६-४०

O Partha, neither in this world nor in the next is there destruction for him (fallen-yogi); none, verily, who does righteous acts, O beloved, ever comes to grief.

प्राप्य पुण्यकृतां लोकानुपित्वा शाश्वतीः समाः ॥
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६-४१

(After death) having attained to the regions of the righteous (Heaven,) and having dwelt there for in-

numerable years, he who failed (imperfect) in yoga is reborn in a house of the blessed and wealthy.

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३

There he recovers the knowledge (Buddhi) that was acquired in the former body and (from that point) again strives hard for perfection, O delight of the Kurus.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं ते येन मामुपयांति ते ॥ १०-१०

To these, ever devout, worshipping me with love I (Vijnan-Atman) I give that Yoga of knowledge, by which they come unto me

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुयन्ति महात्मानः संसिद्धिं परमां गताः ॥ ८-१५

Having come to me the Mahatmas having reached the highest perfection do not again attain birth which is the seat of pain and non-eternal.

Thus, it will be seen that Yoga alone is the means to cut short rebirths.

A Tour to Vidyaranya.

Gopal said "Brethren you know very well that you are in a place where self-control and humility are taught. We need not grieve at the misfortune but

should make the best of it, and hope that it was for our future well-being."

"A millionaire in one life might become a pauper in another, if he were not to be careful (as a rule the glare of wealth makes a person yield to temptations and degeneration.)"

"At one time, he is a lawyer, at another a doctor and on further occasions a shoemaker, butcher and so on. Thus, the position of every person is changeful. At every birth of a degenerated person the veil of ignorance (Avarana) becomes darker and darker. He cannot see the future, at which he may be driving through it."

"The highest diplomas and the honours which this world could confer are of no avail to a person in his spiritual progress. Self-control, vairagya and meditation are the only means for the happy progress of his life. His Atman is omniscient; so he need not go through school to receive any knowledge. Though Mahatmas and sages never had the University degrees they proved themselves to be Trikal-Jnanis [cognizant of the present, past and future]."

"I always feel that the stomach is the only thing which chiefly binds a person to the worldly ties. In the prison we are perfectly free from the anxieties for food. Let us now concentrate mind and senses and meditate in Atman."

"Govinda, believe me when I say that you have come here through your bad prarabhada karmas which even the Deity Vithoba of Pandharpur cannot avoid. So, cast away your idle thoughts and believe in the fact that your Atman alone is the witness and judge of your actions. He is extremely strict and scrupulous in enforcing His law that good or bad actions must be followed by good or bad results. So, be careful and try to get yourself out of this wheel of karmas.

"Anant, be sure that your Aparâ Mâyâ has always a deceitful intention of ruining you. Please remember the words of Bhartrihari that the Kaustubha jewel (Vijnan) is within you. Take firm hold of the Parâ Mâyâ and do not throw yourself upon the mercy of the Aparâ Mâyâ.

"Middhav, do not remain content with the belief that this world is an illusion. It is so; but you are caught into its delusion. If you try to ravel into mysticism you will be drawn to more of degeneration and sufferings. You have arrived at the conclusion that Atman which is within is only the ultimate end of all. So, please don't be dragged away from it. Hold on to renunciation and jnan for final liberation.

"Sadâshiv, you do believe that good deeds alone bring one near to Nirvâna so, here, practice meditation alone on the Highest Good, of the Eternal Atman.

"Vâsudev, I know you never worry yourself about the truth of Ontology and put forth your six categories ५

[riddles of *Syadasti, nasti &c*] to any one who would like to bother about the investigation of the ultimate. But you do believe in the fact that renunciation is the only way for purity and final peace. Therefore, you do follow it with the help of your noble Guru Arhat to reach that state of Brahman.

"*Pandurang* do not be tempted away by the belief that any Deity can absolve you from the past Karmis. Please remember that in incarnation like Krishna could only reveal the mystery of the world to his beloved friend Arjuna but could not wipe away his ignorance and Karmis by one stroke. Arjuna had to spend years in meditation to approach the final goal. Please remember that Atman is Advaita. If you care to be absorbed in Him you must give up dualism. So long as you keep the ideas of two you cannot be one. So, please resort to the meditation of Atman which is within you and do not offer prayers to the external space which is but a phantasm.

"*Krishna*, I do like your serenity and practice of Yoga. But, know that your control over mind should not only be successful in a room but should be the same while dealing with the public. For such attainment you must have Jnan. Without knowledge you cannot have bliss. The final goal does not consist in sitting immersed in Yoga but to be the Eternal Brahman with all the knowledge and truth.

"*Jandardasa*, do not remain content that you have all the past and will have the future generation

with all the history of their Karmas within you. Open your eyes to the fact that you are in a prison. When your forefathers never arrived at such a state, be sure that you are a great disgrace to them. They are witness to your actions. Don't you ramble away under some other beliefs. Surrender yourself to the will of your most ancient father, the Atman, and approach him by giving up all your vague thoughts and Karmas. He will bless you with true knowledge and happiness.

"*Hari*, I suppose you have by this time given up your immature ideas that this world is of spontaneous production and has nothing for its end. Even if you look to the vegetable and mineral kingdom you will find a systematic arrangement in them and a purpose behind them.

"Every person has one common ambition for attaining happiness. If these are the products of a Chaotic Nature it can't have such an order and ultimate goal. Even a scientist tells us that there is a purposeful life behind a protoplasm. The evidences of trance and mesmerism prove that Nature has its existence in One, full of knowledge and bliss and that souls transmigrate from place to place.

"A doctor will tell you his unique experiences in births, deaths and insanity of persons explicitly showing that the Soul is not a physical matter. Looking to your own heart you have had experiences that somebody within has given you advices and warnings at the time

of various difficulties. If you were to concentrate your mind upon it you would get plenty of marvellous powers and if you were to advance further you would be convinced that this world is merely a mental conception of your own in the Brahma State.

‘You are right in thinking that the world is a spontaneous production [from Brahman]. But, if you ignore the investigation of the same it would be nothing but silly stubbornness.

“*Shanker* I believe you are convinced by this time that your mantras could not avoid your coming to this prison. Mantras do give powers when a person is advanced in the practice of meditation. But such a person can never believe in superstition. So, you should give up the vagaries and take up meditation seriously.

‘*Vithal* if your God is unknowable and your prayers are but a farce and a show how can you expect to get over the difficulties of Samsar? Now, have firm faith in your own Atman and practise Yoga.

“*Seetaram* it is of no use spending time in finding out the subject and object and to be confounded between the major and minor premises. Your Atman is Advaita [neither a subject nor an object]. If the world is at all to be considered an object it should be conceived so in illusion.

‘Please don't waste your time in such riddles. Have more faith in your personal existence and meditate.

upon its supermundane qualities. In conclusion, gentlemen, I have told you the absolute Truth and request you to follow my advices

Setaram said 'Gopal, I thank you on behalf of all for such elderly advice. It is a wonder how you got the deep knowledge when you have not yet got grey hair. Well, sir, we are not the persons who can yield to anybody at once. We hope to have keen discussion with you for several days to come. But as we are in the prison it is better for us to give up the argument and to quietly meditate on Truth as you have advised.

Gopal said, 'Very well, that practice will put a stop to your vagaries indeed

CHAPTER IV.

The Theory of Rebirth.

The Theory of rebirths appears to be strange and disappointing to many of the western people. In ancient times people never had doubts about it, so it has not been keenly discussed in all scriptures; however, passing references and knowledge of it are seen in the Bible and in the books of Western poets.

"Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out."
"Last enemy that shall be destroyed is death."
"Be not deceived; God is mocked; for what-so-ever a man soweth that shall he also reap."

Many other passages can be shown in the Bible where Lord Christ bore testimony of re-incarnation. Without it proper justice and morality cannot be observed in the world. If we admit of the rigid law which is in Nature that action is followed by re-action, why should the same be not applicable to the actions of a soul? Even if we were to admit, for a moment, that the human crimes are forgiven by God, still, we should observe that *Vāsanas* (tendencies) have remained behind in them to do similar actions. However, the following points are worth noticing before making up one's own opinion for it:—

- 1 If all souls are alike why should one be born rich and the other a beggar?

- 2 Birth of idiots and lunatics in the homes of well educated and healthy families.
- 3 Swimming of ducks and fishes immediately after their birth.
- 4 Marvelous geni shown by Shri Shankarāchārya, Shri Jñāneshwar and some other people at tender age.
- 5 Painful and happy expressions shown by a baby during sleep.
- 6 Memory of past births of some people.
- 7 Accounts of the existence of ghosts and miraculous helps received by some persons from unseen agents.
- 8 Investigations made from the informations received through the medii under hypnotism, mesmerism and trance.
- 9 Personal experiences in Satsādhi.

Even if these be ignored by some, still a fact remains that the sight of rebirth to reap in future the fruits of bad actions makes a person more careful and moral than a belief that all crimes can be forgiven by God and that every one will have glorious life in Heaven.

Whatever belief a person may take hold of, it is the truth that to get happiness moral behaviour is essential and that morality depends on devotion with absolute faith in God or Yoga.

The Vedantic Religion.—

A question is often asked can Vedant be a religion? We have defined before that a religion consists of Philosophy and Ethics. The former has the standard principles to stand upon and the latter has a definite path to be followed by a person to realize those principles.

Regarding Vedant the following are the chief principles in brief.

१ सत्यं ज्ञानमनन्तब्रह्म ।

Brahman having Reality, Knowledge and Infinity

२ एकमेवाद्वितीयम् ।

One without a Second

३ इदं सच यदयमात्मा ।

What is all the world is Atman

४ नेह बाह्यास्ति किंचित् ।

There is no diversity here in the least

५ सकल्पादेव तु वत्स्यते ।

Shruti says that world evolved from the imagination (of Brahman)

These principles have been revealed by the Sages through their personal experience of Samadhi. They

appear similar to the investigation of the theory of "Gravitation" by *Newton*. But it is not so. *Newton* only observed the effects of Gravitation but never told what was it in essence. But the Sages by the above first and third Shrutis have revealed what Brahman is and by the Shruti in *Taittiriya Up.* ब्रह्मविदाप्नोति परम् have told that a *Brahma-Jnani* can realize it. This is indeed one of the principal ethics.

Now, we shall observe how other Shrutis help to form the Vedant Religion.

कवयत्यात्मनाऽत्मानमात्मा देवः स्वमायया । मांडुक्य २-१२

God (Resplendent Deity) the Atman imagines (Subject and Object) by himself (the means of *Vijnan*, *Buddhi*, mind and senses) Himself (Universe) with his (latent in him as स्वभाव Nature or स्फूर्ति Vibrative Impulse) *Māyā* (Illusion or Mental phenomenon in the form of चित्र reflection or the superimposition as known of snake over a rope).

Here it is shown that the Universe is simply a mental phenomenon of Atman and that Brahman sees the resplendence of His अस्ति or सत् existence भाति or चित् Light or knowledge and म्रियता or आनन्द Love or Bliss, reflected in it.

स्वभावमेके कथयो वदन्ति ।

कालं तथाऽन्ये परिमुह्यमानाः ॥

देवस्यैव महिमा तु लोके ।

येनेदं भ्राम्यते ब्रह्मचक्रम् । श्वे. ६. ।

Some poets say that the cause of the world is Nature (Habit of Brahman). Others who are deluded say that time (is the cause); But, it is the Glory of God by which the wheel of Universe is revolved.

Here, it is shown that the existence of the world is simply for the identification of His Glory.

Had the principles सत्, चित् and आनन्द been in the world at a time it would not have been different from God. The want of full (permeated) Bliss into it differentiates it from God. It also forms a reason for the investigation of the Bliss and Identity with God.

उत्तिष्ठत जाग्रत प्राप्य वरानिवोधत ।

धुरस्य धारा निशिता दुरत्या दुर्ग पथस्तत्त्वयो यद्वन्ति ॥ काठे ३१४

Arise, awake; having reached the great, learn; the edge of a razor is sharp and impossible; that path, the intelligent say, is hard.

Here, it is emphatically shown that a person instead of remaining in a weak state of offering prayers to a Deity under dualism and ever wait for his blessings should waken up from such ignorance, understand that he has all divine virtues latent in himself and should try to reach the state of Brahmā through the

practice of yoga which, though hard, illumines the path for Moksha.

तं ह्येवाच । तपसा ब्रह्मविजिज्ञासस्य । तपोब्रह्मेति । तै। नो. २

He (*Varuna*) told him "desire to know *Brahman* by penance. Penance is *Brahman*"

Here, it is declared that penance (yoga) is only the way to attain to *Brahman*. Mere reading of books will not be of any avail.

यच्छेद्ब्रह्मनसो प्राज्ञस्तयच्छेदज्ञान आत्मनि ।

ज्ञानमात्मनि महति नियच्छेत्तयच्छेच्छान्त आत्मनि ॥ ३ ॥

Let an intelligent man sink speech into mind, draw that into knowledge, the knowledge (of world) into the great Atman (Ishwara) and sink that into the peaceful Atman (*Brahman*).

Here, it is well shown that as we know the world through the five senses, mind and reason so to know God we should apply them to Atman one after the other until all of them are, as if quite sunk into *Brahman* and our identity with its reality only should survive.

मुक्तः प्रतिपन्नान् ॥ ये. सु. ४. ४. २

A person is liberated when knowledge (of Atman rises in him)

A person is made up of the several layers of the sheaths of ignorance and the superimpositions of false knowledge.

By keeping them intact he cannot have liberation through the blessings alone of my Deity. For salvation he should purge out all false knowledge and throw away ignorance with the help of *Vijnan*; thus, salvation depends upon the knowledge (of Atman) alone.

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।

अथश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विभ्यमिदं वरिष्ठं ॥ मुण्ड २-२-२१

Immortal *Brahman* alone is all this in front and behind, to the South and to the North, below and above; *Brahman* alone is extended into this greatest universe

यत्र सर्वमिदं नात्मेनैवावृत्तकृत् ० पश्येत् ।

When all this is turned into Atman, who is to be seen by whom?

The last Shanti is, as it were the final principle of the ethics of the Vedant religion. It shows what results when the standard principles of the Vedant as described above are put into actual practice.

Thus, the Vedant ethics prove and confirm to their perfection what they put forth in theory. There one, Vedant is a true religion. In fact its philosophy

and religion are one. As it is an *advait* (nondual) religion so from its stand-point all other religions whether Mono-theistic or pantheistic are *Dualistic* religions. The following chief points will show its superiority to all other religions :—

- 1 Vedant religion is not an outcome of the promises (for Heaven) and threats (for ") of any Angel or prophet. But it is, as it were, the religion of one's own heart (*sfurti*).
- 2 It does not give promises of any sort for glory in some or other region but it emphatically advises a devotee to be far away from *máyá* and not to waste time in taking a series of births for the expectation of attaining permanent happiness and peace in heavenly regions which are always transient.
- 3 It tells that eternal Bliss is in *Brahman* alone. So, it cannot be attained unless a person becomes *advaita* i. e. beyond the bonds of "I" and "Mine" or Name and form.
- 4 Time or Will of *Brahmá* will take a person into the rounds of *Apara Maya* and will never keep him steady or peaceful until the cycle of *Manvantara* (of millions of years) will draw at its close.

- 5 Therefore, instead of remaining always revolving in the whirlpools of births and deaths or pains and trivial pleasures a person should take hold of *Parā Miyā* (reason and Vijnan) and get off the snares of the gross influence of Time by being a *Tyagi* (recluse) at heart
- 6 When true *Atma jnan* would dawn at him he may remain in the world as a *Helper* for some time to other souls who are anxious to go by the right path
- 7 It strictly warns persons to be careful of their *Karmas* as all actions are necessarily followed by reactions. No sin can be truly forgiven by anybody. It has to be reaped in some way or other.
- 8 It advises a person not to remain ever begging to a Deity for daily food and happiness but he should wake up, make himself bold to tread the difficult path of *Yoga*, and to realise what miraculous (divine) powers he has latent in himself, and what happiness he would have at the rise of *Atma jnan* in himself
- 9 A person should not have hatred, jealousy or cruelty for any living creature as all are truly the parts of One *Brahma* and *Brahman* in their true existence. All religions have been so arranged by *Brahma* as to suit the

varying inquisitiveness of a person and as he is born sooner or later into different religions and nationalities according to his Karmas so no hatred or intolerance for different religions should be shown by anybody

When all the human structures are alike it is absurd to think that persons of a certain religion are only the loving Sons of God and others are not fit to survive in the world

- 10 Realizing the Unity of all in Atman the intelligent and civilised persons should try to do *Lokasangraha* and to improve the knowledge and the moral and physical conditions of the people of all castes, colour and creed
- 11 A person should never wait for a Guru to learn the truth and remain idle. But he should take his Vijnanatman as his Guru and follow the practices of Yoga. When he has gained control over his mind to some extent several Gurus will see that in their Samadhi and will come to him at the time of further difficulties in his path
- 12 True happiness (Bliss) and peacefulness of mind can only be attained by Vedant alone

Where Duality exists there remain ever the doubts—which is superior? Is it all powerful? Is there none higher than it? How did it come to exist? &c

Thus, the mind being always busy in finding out the true answers it cannot have full peace and satisfaction under Dualism

Therefore, on reviewing all religions it will be seen that they keep persons in some moral bindings and contribute happiness to them to a more or less extent in accordance to the standard of the Philosophy and ethics of each

Now, again turning to our previous question 'Is there any necessity of a religion?' we can satisfactorily say and emphatically impress its importance by the following two reasons —

- I Instinct (Vijnan) draws a person towards it (this is fully discussed in the 147-149 pages of No 6 Vol I 'Vedantin')
 - II Aspiration for happiness—It makes a person follow some religion or other according to his capacity of understanding its philosophy and ethics in each time and space. As Atman is ever in the state of bliss so a soul on being tired of wandering into the world in search of happiness in it turns inwards to the bliss of Atman
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CHAPTER V.

The Ethics of the Vedanta.

Moral Education.

The following advices of the Taittiriya Upanishad are worth observing--

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति ।
सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः ।
आचार्याय प्रियं धनमाहुत्य प्रजातन्तुं मा व्यवच्छेत्सीः ।
सत्याक्ष प्रमदितव्यम् । धर्माक्ष प्रमदितव्यम्
कुशलाक्ष प्रमदितव्यम् । भृत्यै न प्रमदितव्यम् ।
स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥

The preceptor after teaching the Veda enjoins the pupil: "Speak the truth. Do your (religious) duty never swerve from the study of the Veda. Do not cut off the thread of the offspring after giving the preceptor the fee he desires. Never err from Truth. Never err from Dharma. Never neglect your welfare. Never neglect your prosperity. Never neglect the study and teaching of the Veda.

देवपितृकार्याभ्यां न प्रमदितव्यम् ।
मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव अतिथिदेवो भव ।
यान्यनयदानि कर्माणि । तानि सेवितव्यानि ।
नो इतराणि । यान्यस्माकं सुचरितानि ।
तानि त्वयोपास्यानि । नो इतराणि ॥ २ ॥

Be not careless of duties to the God and Pitris
May the mother be thy God. May the father be thy
God. May the preceptor be thy God. May the guest
be thy God. The actions that are uncensorable, do
such ; none else. Those that are good acts to us, they
should be performed by thee ; none else.

ये के चास्मच्छ्रेयांसो ब्राह्मणाः ।

तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् ।

अदया देयम् । अधदयाऽदेयम् ।

धिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् ।

अथ यदि ते कर्मविचिकित्सा या वृत्ताविचिकित्सा वा स्यात् ॥ ३॥

Those *Brahmins* who are superior to us—they
should be refreshed by you with seats etc.

Give with faith. Give not without faith. Give
in plenty. Give with bashfulness. Give with fear.
Give with sympathy. Then if there be any doubts as
to any action or conduct—

ये तत्र ब्राह्मणाः सम्मर्शिनः ।

युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः ।

यथा ते तत्र वर्तन् । तथा तत्र वर्तथाः ।

अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः ।

युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः ।

यथा ते तेषु वर्तन् । तथा तेषु वर्तथाः ।

एष आदेशः । एष उपदेशः । एषा चेदोपनिषत् ।

एतदनुशासनम् । एवमुपासितव्यम् । एवमुचैत बुपास्यन् ॥४॥

Whoever there might be *Brahmins*—prudent religious, not set on by others, not cruel, lovers of virtue—even as they be in such matters, so be thou in such matters. Then in respect of persons accused of sin, whoever there might be *Brahmins*, prudent, religious, who do not join with others, not cruel, lovers of virtue—even as they be with such men, so be thou. This is the command. This is the teaching. This is the secret of the Veda. This is enjoined. Thus, it is this to be meditated upon.

Vedic ethics enjoin, in short thus—a person should be free from षड्रिषु (six passions) षड्विकार (six aspects of life); He should remember that नाशुक्तं क्षयते कर्मस्य—कोटि शतैरपि—'To a person who does not enjoy (object) all his millions of Karmas even disappear i.e. his Vasanas die out and no fresh Karmas are done by him. In such practice, the six passions which are so common to his human nature acquire the virtues which are opposite to their respective nature as follows instead of having—

- 1 क्रोध (anger) he becomes cool and has शान्त (peace)
- 2 मद (arrogance) he has लीनता humility and निर्दम्बता want of affectation
- 3 काम (sexual appetite)—he has अनिच्छा (want of such desire) and विचार discrimination.
- 1 मोह (temptation) he has वैराग्य renunciation and निःस्पृहता indifference.

5 'लोभ (greed)—he has दयालुता sympathy and
ओदार्य generosity

6 मत्सर (jealousy)—he has अहिंसा non killing and
सरलता rectitude

On leading such virtuous life with the practice of
meditation on Atman he will reach at the stage of अकम

आत्मान सतत जानन् काल नय महायुते ।
प्रास्थमखिल भुज-भोगं कर्तुमर्हसि ॥ अपराक्षान्भूति.

Then he will never have the following पञ्चविवार—
जन्म (जायते) birth अस्तित्व physical life वयन (वर्धते)
growth विपरीणाम (विपरीणमते) youth अपक्षय (अपक्षीयते)
old age विनाश (विनश्यति) death

A person who is not so affected is called a मुक्त
or liberated

मुक्त^१ प्रतिजानात् । ३ सू ४४२

From one's own Atmajnan a person is liberated

अविभागेन दृष्टवान् । ३ सू ४४

(On seeing himself undivided (from paramatman)

स्वेन रूपेण अभिनिष्पद्यते स उत्तरपुरुष = He is
the best man who enters into the form of the self
(Atman)

Vedant Morals.—

It is better to describe them according to the factors required to say "I":

Atman.—A person should realise himself and teach others the knowledge of Atman which is Eternal, Real and the Source of true Knowledge.

Soul.—(1) To show others through Samadhi that the cosmic world and the internal Vijñan of the Ego are one and to try to bring about their union.

(2) To explain to people that temptations arise from the Buddhi which creates Prarabdh Karmas for further bondage.

(3) Regarding sufferings, to teach people that mind is gross and fond of solid objects through Tamoguna. By strong attachments to them unsatiable longings and ambitions arise and thus pain and trouble arise when they are not satisfied.

Breath.—He should convince people that the aim of life is to realize one's original Brahman and to remain in the state of Bliss. Therefore everyone should aspire for a long life to practise and gain as much concentration as possible. He should try to relieve the diseases, troubles and anxieties of people to prolong their lives. He should abstain from killing or taking away the lives of others.

अमानित्वमदमित्वमर्हिंसा क्षांतिरार्जवम् । अ. गी. १३ ७.

(Absence of vanity, absence of show, absence of killing, forgiveness, and uprightness) B G 13 7

World — He should think that the world is his own family and never think of duality and the causes of differences and quarrels. He should teach the people that the laws and morals of Nature are true and that they should abide by them so long as they have the conception of the diversity of the world. They should work without attachments, and love of the fruits of the Karma. Exhibiting the facts of the dream, deep sleep, and Samadhi states, he should convince people that (1) the world is an illusive phenomenon and not real, (2) all ambitions and competitions in material attainments are futile, i.e. a lawyer or a doctor cannot be the same in another birth, all his efforts are buried in ashes after death. Spiritual attainment or Dharma alone follows him.

एक एव सुहृद्भो निधनेष्वनुयाति य ।
शरीरेण सम नाश सर्वमन्यतु गच्छति ॥

(Dharma alone is a friend who follows one even in death while all others go to destruction with the body.)

योनिमन्ये प्रपद्यते शरीरवाय देहित ।
स्थाणुमन्येऽनुसयाति यथाकर्म यथाभुतम् ॥

(Some jivas go into wombs to be embodied others pass into the immovable according to their Karma and knowledge.)

Speech:—He should show humility to every person, in each action. Since a person gets rewards for his past actions, (destiny) no jealousy should be shown to him. Meditating upon the non-dual nature of Brahma he should consider his sorrows and rejoicings as personal. So he should show all love and sympathy to others. For liberation from the bondage of Māyā and to realize Brahman he should follow the advice of Vashistha that a person ought to practise:—

- (1) Giving a right direction to the senses.
- (2) Dissolution of mind.
- (3) Humility and forgetfulness of 'I' (Egoism.)

In short the moral laws of Vedantist are:—

- (1) Realization of the knowledge of Atman.
- (2) Maintenance of Ahimsa or non-killing and prolongation of life (personal and otherwise.)
- (3) Maintenance of the moral codes and sciences of the world. ‡
- (4) Maintenance of unity in the world by adopting all social measures.

It is very important to note that these moral principles of the Vedant are innate with an Ego and are not derived from any external force or commandments of persons. Further, it is interesting also to see that they are never Esoteric. All its secrets are openly discussed in the Upanishads, Brahma Sutras and Bhagawat Gita. Thus the Vedant is not only a truly monistic (Advaitic)

but also an inborn religion. Those who have followed the principles of this Swa-Dharma or innate religion have realised final peace and bliss.

Senses are physical as well as mental. The former are well described in human anatomy and physiology. So, the latter only need explanation here.

(1) The mental senses are the medium through which the knowledge of the physical world is given.

ज्ञानकारणमनःसंयोगाश्रयत्वं इन्द्रियत्वम्—तर्कदीपिका

(Sense is the medium for the application of mind which is the source of cognition.)

(2) They are the means through which the existence of the Atman is inferred.

परेषां चेतांसि प्रतिदिवसमापद्य बहुधा
प्रसन्नं किं नेतुं विशसि हृदय क्लेशमफलम्।
प्रसन्ने त्वय्यतः स्वयमुदितचित्तमनिगुणे
विविक्तः संकल्पः किमभिलषितं पुष्यति न ते ॥

Bhartṛhari.

TRANS:—O heart, why do you enter into misery which does not give the (desired) fruit, just to please the hearts of others by respecting them daily in various ways. When you, having the virtues of Chintamani at your volition, are satisfied inwardly, they will not your

fancy alone give you what you desire ?

धैर्यं यस्य पिता क्षमा च जननी शान्तिश्चिरं गेहिनी ।

सस्य ससुरस्य दया च भगिनी द्याता मनःसंयमः ॥

शय्या भूमितलं दिशोपि वसनं हानामृतं भोजनम् ।

एते यस्य कुटुम्बिनो वद सखे कस्माद्भयं योगिनः ॥

Subhashita.

TRANS:—A yogi, whose father is courage, mother forgiveness, wife eternal peace, son truth, sister kindness, brother control of mind, surface of earth bed, clothing directions only and food nectar-like knowledge. Whence is there fear for him, O friend, when he has such members in a family.

COMPT:—It is impossible to have members of a family with such typical virtues. However, their relative sense should be understood here according to the natural feelings of the respective persons as, a father shows always courage so a yogi should remember the advice of his ancient father, the Atman, "To be of good courage" while struggling with Maya. He should have forgiveness as a mother has when some of her children are mischievous. He should keep ever peace him as the dearest and the only true companion, like a wife. He should have truth in mind as a principle of all his actions like a virtuous son who is supposed to fulfil the desires of the father. He should have kindness like an affectionate sister to keep him in sympathy with others. He should have control of mind like a brother who checks

him when necessary. He should have the surface of the earth for bed to inspire him with purpose of renunciation. He should have the four directions for garment to inspire him with a sense of his omnipresent (Non dual) nature and he should have the food of knowledge which leads him to the state of Atman.

In the supremacy of self control consists one of the perfections of the ideal man. Not to be impulsive, not to be spurred hither and thither by each desire that in turn comes uppermost, but to be self restrained, self balanced, governed by the joint decision of the feelings in council assembled, before whom every action shall have been fully debated and calmly determined, that it is, which education, moral education at least, strives to produce.

Herbert Spencer.

1
 Health is the greatest of gifts,
 Contentedness is the best of riches,
 Trust is the best of relatives,
 Perfect repose the highest happiness.

Dhammapada

Story of Mudgal.

There lived in Kurukshetra a truthful sage Mudgal by name. He was pious and free from malice.

He lived on those grains of corn which he could pick up from the ground (just to avoid taking their life while they were on the stalk). Once a fortnight he used to perform great sacrifices and to entertain guests. Having propitiated the Deities he used to take the remains of the proper meals every lunar fortnight along with his family. While such charity was done by the sage who was free from malice, the food which he supplied was found to be quite enough for even the full meals of hundreds of the Brahmins.

It came to pass that having heard of this virtue of Mudgal, Durvas went there and said unto the *Muni*, "I have come here to partake of your food." The muni gave him hearty welcome and respectfully served before him the best dish. Durvas almost exhausted the food and besmearing his body with what little remained behind, went away. Again in the next fortnight he came to him and did the same. Strange to say, anger could not disturb the peace of mind of the sage who without partaking of any meal himself began to pick up the grains as usual. Thus, Durvas presented himself on six such occasions but the *Muni* never took ill. Ultimately Durvas was convinced of the piety of heart of the satvik ascetic. Durvas full of love, then addressed the *Muni* "I have not yet come across another charitable person so free from malice as yourself. The pangs of hunger, as a rule, drive away to a distance the sense of righteousness and courage of a person. The tongue, being fond of delicacies, attract

men towards them. Life itself is sustained by food. Mind however, being fickle is hard to be kept in subjugation. The unification of mind and senses chiefly constitutes an ascetic austerity. It is very hard to give away what is earned by pains to another with all the purity of heart. But all these virtues are vividly seen in you. I feel much obliged and gratified. Self-restraint, fortitude, justice, control of senses, tranquillity and mercy, all these virtues I have seen in yourself. Through the deeds of yourself alone you have conquered all these worlds and gained the path of Moksha or liberation. You will go to heaven with your own body." Saying so Durvas departed.

Mahabharat.

Liberation.—

Liberation means freedom from the pangs of births and deaths. It does not mean loss of one's own existence, and going into nothing.

It is of two kinds—

देहमुक्ति : freedom from births and sufferings. A mukta in this state does not remain idle but exists as a witness of the movement of time and of the actions of the people in the world. He works as a helper to the persons who aspire for the progress in their spirituality.

विदेहमुक्ति—freedom from any form or limitation

into the illusion of *Maya* i.e. the person wakes up from the dream of the world and knows himself to be *Brahman* the *Advaita* (who is beyond the phenomenal Being or God and the world)

Conclusion.

It has been already mentioned that the Universe is bound by the two spells of *Maya*—*आवरण* (veil of ignorance) and *विशेष* (reflection of the knowledge of *Atman* and *Jiva*)—with its three natures as *satwa* (pure and steady,) *Raja* (fanciful and fleeting) and *Tama* (gross and dreadfuls.)

Again *Diversity* being the theme of *Ishwara* (*Brahma*) to make the people investigate the truth and knowledge of *Brahman* by way of comparison with the illusion of *Maya*.

I

Moreover, time revolves every person into three regions (*Bhu*, *Bhuva* and *Swar* or *Satya*, *Deva* and *Mrityu lokas*) and into three states of consciousness (waking dream and deep sleep.) At one time he becomes a Hindu but at other he is turned into Christian, Mahomadan, Buddhist or other faith.

Besides at each birth a person is bound to associations and surrounding influences which are more or less unfavourable to the rapid growth of his spirituality.

• Therefore, a question rises what a person should do to get continued progress in spirituality and to be away from the above difficulties and priest craft which is almost present in every religious sect creating jealousy, quarrels and intolerance towards sister religions.

It has been already pointed out that different religions have been created to suit the grades of the different minds of people and that Vijnan (Freewill) when brought into harmony with mind reminds a person to continue his progress in unity with Atman.

Therefore, if a person were to follow the principles of the Vedant he will have nothing to be afraid of whichever country, religion or sect of people he were born into. He will not care to the modern methods of worship created or to be created by priests for their own self interest and power over people; but through the help of Vijnan he may make the Deity of each religion (in which he may be born) his Guru to help him or may meditate on his Atman in the name or form of that Deity. He shall not have hatred or intolerance for any religion.

He will spend a great deal of time in concentration of his senses and mind towards purity of his self and in doing good towards humanity with the love of universal brotherhood in short, he will take all possible advantage of any atmosphere he may reach, for the growth of Atma-jnan until he would turn out

a best Vairagi and Juan-Yogi to attain the final Bliss and Peace.

Thus, the principles of the Vedant philosophy and religion are universal and shall never come in the way of any religion. On the contrary, if a person were to follow them carefully he will understand his own religion better.

If all religions point to one Absolute Truth, they cannot be said to be against one another in their mission.

Their principles and methods of worship are so arranged as to suit the social habits and climatic influences of each country and Race. It is only the self-interested people pick up holes in these and create hatred and prejudice in people for other religions. Therefore, if Vedant be made popular it will not only remove the prejudices but will make weak a mind bold and insusceptible to the mischieves of other people. A Vedantin then will have firm faith in his own existence and Atman; the practice of Yoga will further confirm his convictions and make him bold to unfold his own divine nature and will never keep him in weakness and beggary of Dualism.

As the time will roll on he will begin to realize more and more that all the conceptions of the word and the world itself are but a name and form; and that to get absolute happiness and unity with God

he shall have to throw aside Dualism which would ever keep up the thought of separatedness from God. Thus Dualism can never afford emancipation. "To know thyself" a person will have to be Advait (non-dual) through the key ॐ (Aum) of the Vedant alone.

Sound was the first to appear in the world ("In the beginning was the word," "I am Brahṁā the creator) and it will be last to disappear at the time of self realization. The ever faithful heart and ears continuously resound ॐ within. If unswerving attention be paid to this spiritual voice or call by anybody he shall surely be one with his Atman. On his way, he shall find *Siddhis* (powers) approaching him as several stations come and are passed on by a traveller in a railway train before reaching the destination; but, he will not alight to minutely see all the cities which would be on his way. For he shall never reach the destination in time. Similarly, a yogi if engaged in the attainment of powers and subsequent exhibition of them to idlers and agnostics he will lose his track and put off Moksha for thousands of years more.

For this reason, a Vedantin never allows himself to be tempted to the exhibition of powers.

On their attainment, he gets his own faith more and more confirmed in Atman and practices meditation more and more to reach salvation as early as possible. On being liberated from further births

and deaths he remains for some time a helper to the humanity on this earth like Krishna, Shiva, Budha, Christ, Arhata and others. On being tired of it merges into Paramatman like the sage Shuka loses "I" and "mine" and becomes *Brahman* therefore, the *Juan-Yoga* of the Vedanta is the only safest guide to reach the Final Goal

Many persons who are engaged in worldly pursuits often hesitate to follow Vedant. However the messages of this philosophy to them are:—

(1) Pain is the greatest teacher in the world to make a man turn towards the investigation of truth. So before reaching its agonies he should deliver himself from all pangs of births and deaths and be a helper to succeeding generations.

(2) He should never look for future rewards in Heaven. Even if he gains them they will surely be the source of all attachment and further degeneration. Hence they will put off his final peace to a greater distance.

(3) The nature of the all-pervading Atman being nondual, final liberation cannot be given by any one else; it has to be gained and realised by one's own Self.

Belief in a Deity necessary to some at a certain stage but beyond it he has to leave Him and to realize his own Atman. Hence as far as possible, time should

never be wasted in briding oneself to others. He should, of course, have help from yogis in achieving his spiritual progress. A Deity or yogi cannot prematurely stop the wheel of the world and change the destiny of a person. Shri Krishna temporarily gave Arjuna a miraculous vision but did not change his mind. He had to work for his salvation by practice of Yoga.

(4) Every one must live amidst the illusion of this world but should not allow himself to be involved in it.

He should perform necessary actions (Karma) but neither be attached to anything nor desire the fruits of action.

(5) Final peace and unity are attained only by renunciation and loss of "I" and "mine".

विहाय कामान्यः सर्वान्पुमांश्चरति निस्पृहः।

निर्वैरो निरहंकारः स शान्तिमधिगच्छति ॥

B. G. 2-71.

That man attains Peace, who, abandoning all desires, moves about without attachment, without "mine" (love for objects), and without egoism, "I"